

LAY DELEGATES TO THE PROTESTANT SYNOD - The Rev. Dr. Sadler, Prebendary of Castleknock and Rural Dean of Dublin, thus describes the four delegates elected to represent his parish and who are to have a voice in settling the doctrines which he and his brother clergymen will be expected to teach and to whom they are asked to confer the payment of their fees and action by handing over their liberty of speech comes: "No. 1 (says the doctor) does not conceal his preference for Presbyterianism and his dislike his disapproval of the Prayer Book. Though I have been over 21 years incumbent of this parish, I never recall to have seen him at the Sacrament of the altar, the poor-box, or any other of our many parochial charities. No. 2, though a most pious and consistent member of our Church, and a bright ornament to it, as the son of a Presbyterian and accustomed to the Kirk in his youth, may naturally be expected to have a leaning that way. No. 3 is in the habit of having scholastic meetings in his house, and lately walked out of the church because I ventured to mention in my sermon that lay preaching was in direct opposition to the 23rd Article; and No. 4, though a schoolmaster of an important Church of Ireland boarding-school, asked me lately what is the difference between our Church and that of the Presbyterians! Dr. Sadler complains that though his parish is large and populous only eleven persons took any part or interest in the election. Six of these belong to the humbler ranks of life and were induced to attend in order to support No. 1 in what he represented as his opposition to the Pope. The other five dropped in one by one apparently by accident.

ORANGE AND GREEN - A respectable Dublin journal, the 'Evening Mail' commented on the late of its Conservatism, has lately taken to the unprofitable if ancient occupation of endeavoring to 'catch old hags with chaff'. It publishes a letter manifestly 'hugus' signed 'A Fenian and a Catholic,' wherein Irish patriots are enjoined to firmly and unflinchingly keep Cardinals, Bishops, and Priests, in their proper places and to fly to their natural allies, the Orangemen, who are ever ready to receive them with open arms - by the way they received them in a rather hilarious manner at Drumaloeur, near Ovens on Monday week. Taking this opportunity a letter as to the 'Mail' holds forth in self-gratulations on the separation taking place between the Nationalists and the Romanists, and argues that no man can be a patriot unless he be in spirit free; and as Protestantism is the essence of individual freedom, the most patriotic thing in the world is to renounce the dogmas of the Church of Rome. We are ready to do the 'Mail' to fraternize with our fellow countrymen of all forms of religious opinions when they are prepared to some material guarantee that they are prepared to renounce for ever the unnatural and anti-national aspirations of the Roman party. Irish Catholics are too likely to take much to heart advice of any kind tendered through the columns of the 'Mail' or to forget the experiences of the penal laws, pitch caps, and triangles so soon and so completely as to render alliance with Orangemen possible. Some misguided poor fellows have stepped from the ranks and accomplished a miserable failure, but the 'Mail' should remember that they failed solely because the people thought sympathizing in their desire for freedom, are still 'Roman' to the core, and adhere with all their souls to the teachings of the Catholic Church, and are not prepared to purchase freedom at the price laid down by the 'Mail.' The freedom offered from all religious authority, is not quite the description of article we require.

THE DRUMALOEUR OUTRAGE - As it is audaciously put forward by some Orange journals by way of excuse for the bloody action of the Drumaloeur assassins, that they were threatened by the Catholic party, we made it our business to make strict inquiry into the matter, and so far from that being the case, the Orangemen fired a broad shot in the morning when the Catholics were passing Drumaloeur on their way to the meeting. Not to their credit be said the Catholics took no notice whatever of the occurrence, either by observation or by gestulation. A correspondent, writing from B. Blintempe, informs us that the Drumaloeur Orangemen were not the only assassins that were lying in ambush on Monday night, as some of the Orangemen of B. Blintempe were concealed behind the churchyard wall, and as three men were passing on their way home from the meeting a shot was fired after them. - Anglo Celt.

The following is a literal copy of a notice which was posted on Sunday night or Monday morning on the gate of a gentleman residing at Killucan, County Wick: - Notice to the public, - We hereby warn all land-jobs to desist from taking in Fenians as we considered the former notice too late to act up to; but we give this as a final, which will be acted on under any circumstances. Any person persons acting contrary to this notice will be shot; so you have the alternative. You may take the land, but mark the consequence. 'ENEMY NO OPPRESSION' The writer of the above notice is evidently a person not illiterate as he pretends to be. Two notices to the same effect were received by the same gentleman last year, and several others were posted up through the county.

THE FENIAN PRISONERS ON THE AMNESTY MEETINGS. - The Cork Examiner of Wednesday contains a long article on the recent Amnesty Meeting, in the course of which we find the following important passage: - We referred to what the prisoners think of their platform friends. We happen to have an evidence of their feelings on the subject at our hand; and quote the following from a reliable correspondent, we leave the speeches of certain sublime and disingenuous orators of amnesty platforms to the calm judgment of our readers, and especially to the best consideration of the real friends of the prisoners: - 'Sir, I have been commissioned by a friend, who visited one of the political prisoners at Portland last week, to write to your influential journal and express a wish, on the part of the incarcerated man, that all public demonstration on their behalf should cease. The prisoner said that he and his fellow prisoners were convinced that public meetings were only adding to their sufferings, and from the tone employed at nearly all of them by some of the speakers, they had no hopes whatever of being released. They had no confidence in the efforts now being made for their release, and he expressed a wish that their platform friends will give themselves no further concern about their welfare. They know the masses are favourable to their liberation and attended the meetings with honest intentions, and several excellent gentlemen exerted themselves from the same pure motives. But they blame the pretended zeal of false friends, whose ambition is to make their sufferings a passport to public favour. I have this day received the following communication from an influential friend in England: - 'I have not the least doubt but the present Government were intent on the release of the Fenian prisoners before now, and were only waiting a favourable opportunity; but no government could do anything under threatening like what are now being carried on in Ireland by a few of your people. I shall consider the promoters of public Amnesty meetings guilty of all further sufferings which their unfortunate fellow countrymen may have to endure.'

IRISH LAND AND ULSTER TENANT RIGHT. - Englishmen are beginning to inquire what Ulster Tenant Right means. There has been a rumour this week that Ministers have had before them, for consideration, a plan for the enforcement and extension of this Ulster custom. At the risk of repeating statements already made and explanations already given we will, therefore, set forth as briefly as possible the nature of the tenant right in question, the benefits it confers, and the defects which diminish its usefulness. In the first place, the phrase itself is a misnomer; to English ideas the tenant right of Ulster does not seem to amount to a legal right of any kind, since it really depends - as far as the law is concerned - on the voluntary forbearance of the landlord. This preliminary remark is not made in any spirit of cavil, but for the mere purpose of letting it be clearly understood in England that the custom known under the name of Ulster Tenant Right is one which confers upon the tenant no right whatever which the landlord is legally bound either to maintain or to respect. On this account, although it is highly valued in some counties of the province of Ulster, it is held to be utterly worthless elsewhere. Historically, its origin is to be traced from the time of James I; after the devastation of several counties by civil war, grants of the then waste lands were made by the Crown upon condition that they should be colonized and brought again under cultivation; and the persons, who had become landowners on these terms, are correctly stated in Mr Fitzgibbon's pamphlet to have induced colonists to settle on their estates by 'an assurance, express or implied, that if they would reclaim the waste lands, the law rents which represented the then present value should not be raised; and that, if the tenant, after reclaiming his land, desired to sell it, the landlord would accept the purchaser as his new tenant, at the old rent.' The same useful and trustworthy authority, so many times already cited in these columns goes on to say: - 'Original confidence in this salutary compact stimulated industry and produced the prosperity of which Ulster justly boasts; while the compact was recent and the memory of it fresh, the landlord dared not violate it: to do so would have broken up his colony and spoiled all his hopes; forbearance thus enforced by mutual interest became in the course of time a settled habit of the landlord; the right to claim this forbearance was traditionally remembered by the posterity and the successors of the original tenants, and upon this traditional memory tenant right now rests in Ulster.' So far Mr Fitzgibbon who as a Conservative lawyer and a Protestant landlord, has strong claims to be received as an impartial authority in the matter. For ourselves, just seven weeks have elapsed since we expressed an opinion which our readers will forgive us for reproducing in the same words: - 'There can be but little, if any, tenuity in assuming that Mr. Gladstone's Irish Land Bill, next Session will propose to legalize the Ulster tenant-right wherever it exists, and to extend its benefits to other parts of Ireland.' First, then, we presume that legal force will be given next Session to that which at present is a right only in name. Either by purchase or by inheritance a bad landlord may take the place of a good one, and may be disposed to press to the extreme point the powers which he finds conferred on him by the law of the land; either through providence or by misfortune a landlord may lose the control of his property, and trustees or assignees may deem themselves compelled by the responsibilities of their position, to set aside the spirit of an implied understanding and to act upon the strict letter of the law. In any case it needs no argument to prove that the property which men either in person or by their predecessors, have acquired by their money or created by their industry must be made theirs by law, as it is now theirs in equity, and must not be allowed to depend upon the caprice or the accidental circumstances of others. Secondly, we presume that the same rule will be made to apply to those parts of Ireland which are not yet blessed with even an Ulster tenant-right. - Tablet.

The London correspondent of the 'Froeman's Journal' writing on Monday evening, says: - 'The general impression here is that the folly of the course adopted by the Fenian leaders will tend to strengthen, not to weaken, the tenant cause, if the friends of the tenantry continue firm and steadfast, and neither abate their demands nor overlay them with new and extraneous claims. The summary of the Fenian and of the national organs, printed in the London papers to-day, indicates that a broad line of demarcation has been drawn by the Central Fenian Organisation between their party and the National Tenant Right party, and statements begin to say the Cabinet must elect between encouraging one or other of these parties. No alternative seems open to them save the one. They must either play into the hands of Fenianism by a miserable and delusive tenant bill - and thus demonstrating that the Fenian policy of denouncing parliamentary action and trust in the constitution is well founded - or give the tenant-farmers who, with their immediate families, number over three millions of souls, such fixed tenure as will root them in their native soil, and permanently enlist them in favor of the policy which secured their freedom, and laid in the dust eviction and agrarian outrage. The misstep men here say that tenant-right has entered on a new phase of its progress, and that the form the question henceforth must take in the minds of statesmen, is as we by timely legislation of a bold and striking character to rescue the Irish nation from the yawning abyss of revolution, or, as we, by ignoring the demands of 600,000 tenant-farmers, to force them into the arms of Fenianism? It is now patent that the Fenian party do not desire to see Irish grievances redressed. The inference is plain if our rulers would only see it. The way to open their eyes is to be firm and resolute. Gladstone and Bright do see their way, and will, I believe, do all that men can do to get full justice done. But many of their colleagues are not far-seeing men, and may raise difficulties. It is said in the Reform Club that many of the Irish Liberal members are urging the Government not to go beyond leases and some form of commutation. I cannot believe it, but give the rumor as it reached me. If it is not true you can contradict it. If it be true the constituencies must act on it.

A POPULAR DITTY. - A horrid correspondent of the 'Express,' writing from Clonmel on Saturday, says: - 'I beg leave to represent to you the following fact which I took notice of a few days ago in this town. On Saturday last, a market day here, I observed a crowd of persons assembled in the main street, say about fifty or sixty in number; they were listening to two ballad singers, a man and a woman, singing the following song, to the tune of an old popular ditty, well known by the name of 'Betsy Baker,' and after a few moments delay I took down in writing one verse of the song they were singing. It ran thus: - 'Those Landlords all - Both great and small - We'll shoot them down by dozens, We'll hold our lands, And pay no rents, And serve out those bloody ruffians, For with Gladstone, Bright, And all the boys, We'll wallop all before us, And we'll shout and shout, And speak our minds, And sing out our jolly choruses - Re, fol, de roll, Re, fol, de roll, Re, fol, de roll, de roll, &c.'

There were two of the Royal Irish Constabulary standing looking on. I subsequently heard that these two ballad singers were arrested and brought before a magistrate, who immediately discharged them, and the two Royal Irish Constabulary were booed and hooted into their barracks, and grossly insulted by the mob. I am informed that the police have no orders to arrest any party except for singing Fenian songs only. - Dublin Nation.

GREAT BRITAIN. The Irish of Southwark have put the Fenian Burke forward as a candidate for the House of Commons. LONDON, Nov. 30. - Information from the secret agents of the Government leads to the belief, that a rising is threatened in Ireland. In the Cabinet the question of continuing the suspension of the Habeas Corpus has been considered. It is certain that extreme measures will be adopted shortly.

THE POPE UPON NON-CATHOLICS. To the Editor of The Times. Sir, - The Archbishop desires me to place the enclosed letter of the Holy Father at your disposal for publication. I remain, Sir, your obedient servant, W. A. JOHNSON, Secretary. 8, York-place, W., Nov. 15.

TO OUR VENERABLE BROTHER, HENRY EDWARD, ARCHBISHOP OF WESTMINSTER. Venerable Brother, - Health and the Apostolic Blessing. Having said in the letter which we addressed to you, Venerable Brother on the fourth day of September last, that subjects which had already been carefully examined and decided by an Ecumenical Council could not again be called in question, that therefore no place could be given in the approaching Council for any defence of errors which had been condemned, and that for this reason we could not have invited non-Catholics to a discussion, we now learn that some of those who dissent from our faith have so understood those words as to believe that no way is left open to them of making known the difficulties which keep them separated from the Catholic Church, and that almost all approach to us is cut off. So far so are we, the Vicar upon earth, although unworthily, of Him who came to save that which was lost, from repelling them in any way whatever that we ever go forth to meet them, and nothing do we seek for with a more ardent wish than to be able to stretch out our arms with a father's love to any one who shall return to us. And never, certainly, have we wished to impose silence upon those who, misled by their education, and believing their opinions to be right, think that their dissent from us rests upon strong arguments which they would wish to be examined by wise and prudent men. For although this cannot be done in the Council, there will not be wanting learned divines, appointed by ourselves to whom they may open their minds, and may with confidence make known the reasons of their own belief; so that even out of the contest of a discussion, undertaken solely with a desire of finding out the truth they may receive a more abundant light to guide them to it. And may very many propose this to themselves, and carry it out in good faith! For it could not be done without great profit to themselves and to others; to themselves indeed, because God will show His face to those that seek Him with their whole heart, and will give them what they long for; to others, because not only the example of eminent men cannot fail of its efficacy, but also the more diligently they shall have laboured to obtain the benefit of truth the more earnestly will they strive to impart the same benefit to the rest. Earnestly praying the God of Mercy for this most happy issue we desire you to receive, Venerable Brother, the Apostolic Blessing which, as a token of the Divine favour and of our own especial goodwill, we most lovingly grant you and to your whole diocese. Given at St. Peter's, in Rome, on the 30th day of October, 1869, in the 24th year of our Pontificate.

THE LATE EDWARD MARTIN. - The Manchester papers tell their townspeople by surprise last week by quoting in substance, the report of some correspondent to the effect that the Edward Martin, the compositor, who died from the effects of a fall from a cart some time since, was none else than the veritable Colonel Kelly. The Manchester Guardian says: - 'Shall we ever get at the bottom of the mystery about Edward Martin, the man who died some time ago in King's College Hospital? It was established to the satisfaction of a coroner's jury that he was not Kelly, the Fenian leader, who was rescued from the prison van in Manchester. The Irishman's' week or two ago, published a letter from its New York Correspondent, in which it was stated that Kelly was married on the very day on which the news reached America of his alleged death in London. It is now asserted that if mention has just reached the Government which places it beyond doubt that this supposed Martin was Kelly, of Manchester authority. The Examiner and Times, another of our local papers in the most positive terms, affirms that the 'Edward Martin' was, beyond question, the celebrated Colonel Kelly; and the latter exponent of public opinion seems to be well supported in its assertion, because of its being the organ of the Liberal party, and supposed to know 'real facts.' - Dublin Irishman's Cor.

IS IT MENTIONED THAT THE CONGREGATION assembled in the parish Church of a Cornish village were greatly astonished on a recent Sunday, when their minister ascended to the pulpit, to hear the following announcement: - 'My beloved parishioners, last Sunday evening I entered into an engagement of marriage with a gentlewoman of suitable age a widow, and childless like myself. With God's assistance she will very shortly take the place of that beloved wife lying in the churchyard yonder. The promise of a speedy grave is a poor prospect for the lady, or she marries a gentleman who has a turn for balls.

COLONIAL POLICY. - We and our rulers live in hard times. The modern policy of England - Foreign as well as Colonial - has incurred reproach that it ought surely to be safe from the reproaches of ancient date. If we are unambitious, apathetic, and peaceful, content with ignominious isolation, and little given to intervention or conquest, at all events we may pretend to be also lenient, unexacting, and inoffensive in our dealings with others. It has even been thrown in our teeth that the sole thought of this once intrepid country was to avoid giving offence to any one. In particular, our Colonial policy has been carried to such extreme indulgence that every dependency of the Empire has been allowed to regard independence as a blessing as its own command. If there is a single precedent of History which we have been taught to abominate, it is that of the American War just a century ago. Canada is now permitted to consider allegiance as optional, and to discuss without reserve the alternative of independent sovereignty or annexation to the United States. We are willing to be on the best of terms with our Colonies, but if they are desirous of severing their connexion with the Empire, we are not likely to repeat the mistake of attempting to coerce them with fire and sword. All this, in comparison with the doctrines of 1769, may be termed a spiritless and perhaps unhappy view of affairs; but at any rate, Lord Granville, whatever may be the merits or demerits of his policy, ought not to be likened to Lord North. Nothing less, however, than this identification will satisfy Mr. Edward Wilson. That eminent Colonialist actually describes us as 'Norths and Georges of the present century,' and is evidently convinced that we are 'driving poor New Zealand smarting and groaning from the Empire by exacting such conduct as cost us the American Provinces a hundred years since.' - Times.

WHAT PROTESTANTISM TOLERATES? - A certain Mr. Voysey, a beneficed clergyman of the Church of England, and rector of a large and important parish, has for two years or more been writing and preaching doctrines which can only be termed the most 'advanced' Socialism. To Catholic ears the sayings of Mr. Voysey sound as the rackest blasphemy. How far so long he has been allowed to poison (even from an Anglican point of view) the minds of his parishioners, who he is paid to teach Christianity, seems to us, who have discipline and order in the church something very wonderful indeed. The Archbishop of York has at last determined to prosecute this gentleman, and to try whether he has the right to preach what he likes. No sooner is this decision taken than a subscription is opened at Lubbock's Bank for a defence fund, by which Mr. Voysey may be provided with the means to fight his Archbishop, and amongst the names of the committee (all those of gentlemen who are members of the Church of England) are to be found those of Dean Stanley and six

other clergymen. The matter is, strictly speaking, one with which we, as Catholics, have, thank God, nothing to do. But as journalists we record the fact, and ask, in all good faith and charity, how, in the name of all that is truthful, can men like Dr. Pusey, Mr. Liddon, Mr. Mackonochie, and others, delude themselves into the idea that the Church of England can ever become Catholic in its discipline, far less in its faith or practice? Here are seven most respectable Anglican clergymen, one of them a professor in one of our leading universities, another a dean who is talked of as likely to become a bishop, all coming forth to support a brother clergyman who is simply as avowed, energetic Deist, if not something worse. For men to shut their eyes and persuade themselves that the Church of England ever can, as a body, become Catholic, is really child's play. Still more utterly absurd is it that, as a body, the Anglicans can enter into communion with the Catholic Church. The 'Full Mail Gazette' remarks that 'Mr. Voysey and Mr. Liddon are both members of the same religious body, and when neither can silence the other internal harmony is hopeless and the claim of the church to preach any one set of doctrines is, brightly absurd. The law of the land, nothing else, is the bond which keeps together the Church of England, in so far as it is held together.' And we are quite of the same opinion. Internal harmony in the Church of England is indeed utterly hopeless - far more so than in any of the Presbyterian or Nonconformist denominations; but it is not one iota more hopeless than that, as a body, she will ever become Catholic, or ever enter into communion with the Catholic Church. - Weekly Register.

THE LONDON TIMES OF THE 18th OF NOVEMBER has an editorial commencing thus: - 'The splintering of the granite columns of our five new viaducts is hardly a more striking or unwelcome phenomenon than the outcry against Mr. Cobden's French treaty. That favourite work of our great free trader, the complete which was to cement two mighty nations in the bonds of peace and profit - has come to be denounced by clamorous parties in both countries as a measure fraught with economical error and commercial ruin. The first murmurs of complaint were heard some time ago in Manchester itself, and now Birmingham is following in the same track.

THE SWITZERLAND GOLD DIGGINGS. - The operations of the diggers have during the last week or two been interrupted by unfavourable weather, and the success of those employed has not been equal to that of former months, so that it is generally believed gold digging in Switzerland is for the present at least, at an end. The number employed during the past month did not exceed 50, and the licence fee of 20s. per month will deter the natives, who are not in a position to pay that amount, from entering upon the work. This state of matters is not attributed so much to the scarcity of the precious metal as to the fact that the days are now getting short, and that many of those who might otherwise feel inclined to try their fortunes at the gold diggings are busily employed in taking up their crops. During the past month the average earnings of those employed at the diggings would not exceed from 5s. to 8s. a day, but some of the more fortunate diggers - and these were few - would average from 12s. to 14s. a day. The anticipated extension of the workings has not yet been granted and it is generally understood that the issue of licences will cease with the close of the present month.

THE PATRIARCH OF CONSTANTINOPLE AND THE 39 ARTICLES. - The Guardian publishes a translation of a letter addressed by the Patriarch of Constantinople to the Archbishop of Canterbury, in reply to one written by his Grace, forwarding (as would appear) a copy of the Anglican Prayer Book. The Patriarch after a great many compliments finds the 39 Articles 'rather hard of digestion, and complains that their statements on the Eucharist, the number of the Sacraments, the authority of Councils, the honour due to the Saints, &c., savour too much of novelty, so that his Holiness doubts what he is to judge of the rule of Anglican orthodoxy.'

THE TELEGRAPH SAYS THAT FOR THE present meetings of the Cabinet have been suspended, but they will be resumed on the 7th of December when the preliminary discussions on the momentous Irish Land Bill will, do doubt, amid necessarily clear views and with more direct purpose, bear excellent fruit in the definite shape of the great measure. The Times says: - 'The time has arrived when it is necessary that the principles of action to be recommended to the legislature with reference to the Irish Land question should be plainly stated. There is no person of authority in England, whether in the Cabinet or among the most advanced supporters of the Ministry who has ever said anything to countenance the delusions industriously fostered, and neither the Ministers of the Crown propose nor Parliament entertain any scheme for dealing with the Irish Land question which does not proceed on the old lines of procuring public good by respecting private rights, and passionate attempts to drive the legislature to depart from this course are only too likely to bring the deplorable consequence of a postponement of legislation.

LONDON DEC 2. - The Times considering the policy to be adopted in the Irish question says: if we are not prepared to abandon altogether the exercise of our functions, we must stop the development of the Irish demands. We cannot excuse ourselves of guilt in allowing such mischievous delusions to be propagated, if we leave it to be inferred that our Legislature will be limited by the demands of the peasants of Ireland, we cannot free ourselves from blame of contempt of law, and ripen into outbreaks of organized violence against authority and order. We must declare reform in the land laws in the next session of Parliament, but in the meantime the authority of law must be maintained, and any infraction thereof punished.

A large meeting of Catholics has been held at Birmingham in opposition to the scheme of the National Education League, and in favour of the continuance of the denominational system.

HIGH CHURCH OR LOW CHURCH. - A clergyman went to an hotel to order dinner for a number of clerical friends: - 'May I ask, sir, demanded the manager, gravely, "whether the party is High Church or Low Church?" - "Now, what on earth," cried the clergyman, "do my friends' opinions matter to you?" - "A great deal, sir," rejoined the manager, "if High Church I must provide more wine; if Low Church, more wittles."

UNITED STATES. Hartford has divorced 29 couples this term, and the estimate for the whole State is 500. CONGRESS - Mr. Parton, in an article in the November number of the 'Atlantic Monthly,' states that he has tried in vain to ascertain the total cost of a Session of the Congress of the United States, but that it is certain it costs the country as much as \$1,000,000, or, taking the Session at 20 days a month for six months more than \$3,000,000 a day. The chaplain's prayer, which usually lasts one minute, consumes \$138 worth of time every morning. The intention of the Spanish Minister to demand his passports in the event of a refusal to release the gunboats now under seizure at New York, is intimated in private letters from Madrid. The New York 'Times' says that over two hundred respectable merchants are parties to the dishonest transactions now under investigation at the Custom House. 'Respectable merchants' parties to dishonest transactions, etc. What is your standard of respectability? A Newark paper says that in 16,000 years all the wood and coal will be exhausted, and wants to know what he should do then. The Brick' says that if he keeps on as he is going now, he will not need any fuel. But he will offer a premium for a piece of ice. This is a copy of an advertisement, addressed to 'sporting men' in the columns of a New York paper: - 'Marked cards - for poker, euchre, seven up, or other games, with private key or instructions, whereby any player can tell every card one or a half a dozen adversaries may hold, and defy them to know what he has in his hand. They are the same as are used by all expert players and sporting men in large cities. Ten different designs. Sent by mail or express. \$2 per pack, or ten packs for \$15.

It is stated that a member of the U. S. House of Representatives from Ohio will present a bill at the ensuing session of Congress, providing a final settlement of the question of using the Bible in the public schools, by establishing a Federal school system under the control of the Bureau of Education, and declaring that sectarianism must be avoided. The idea evidently is to apply the principle of freedom in religious affairs guaranteed by the Constitution to educational matters.

A CAMP MEETING FROM THE 'JAIL JOURNAL.' BY JOHN MITCHELL. Tualachee Cove, Summer of 1855.

It is the season of 'Camp-Meetings' After the wheat and oat harvests have been gathered in, the people of this region - like country people in other parts of the earth - must have their gatherings for some purpose more or less festive. Here, their style of amusement is a little festive as can well be conceived. It takes the sombre form of religious excitement. The people seem to be all either Methodists or Baptists; and there are in the valley, three or four miles below us, two very mean shanties - one a Baptist and the other a Methodist place of worship; where a preacher or exhorter of one of those two denominations, as I am informed, sometimes makes his appearance, when the rivers are not too high for travel and performs services. But at that season religion comes to a crisis, or species of paroxysm. In fact, we are here in the very midst of the district were a kind of jerking Christians have periodically undergone their convulsions; shaking the elbows and leaping in a St. Vitus dance of nervous palsy. These peculiar phenomena do not always manifest themselves, even at camp meetings; but there is always a man of doleful shrieking of hysterical women and of penitent men. It is a real fair; some counting the exercises to 'awful hours,' some to count the girls; while there is always, in a secret place, here and there about the camp-ground, a keg of apple-whisky, with other refreshments.

There has just been one of these patrons - as we would call them in Ireland - going on for three or four days away down the valley, and when the wind is fair, we can hear a faint echo of the miserable cries and howling psalmody. One of our neighbors has given us a friendly warning to mind our chickens; adding that the only occasions when things are stolen 'up in here' are those days of camp meeting. But it is only fair to mention that nothing was stolen from us. We have taken care not to see the performances however; as indeed I entertain a strong repugnance against witnessing human nature reduced to its grovelling. Accordingly, when I have had occasion to ride down the river during these days, I have sought a side path through the woods; giving the camp-ground a wide berth.

Nevertheless, a day or two after this I did actually see a camp meeting. I had stopped for a night at the house of a very decent countryman, about halfway between this place and Knoxville, a most grave and sedate man, who has a mill and large farm. After supper my host, Giddard, told me he was going to camp-meeting about two miles off and invited me to accompany him. The night had fallen very dark; and our way was a rough sort of track in the dense shade of the forest. At length the peculiar kind of outcry which characterizes such assemblages was audible; and as we approached it the spot the effect was very dreary and dispiriting. I felt inclined to turn back but knew I should never find the way. There lay before us a beautiful glade, in a small clear stream and some clusters of noble trees; all around were rough and thickly wooded hills. On a knoll near the stream was a frame building, and in front of it were rows of benches including a fence-line, like a cattle-pen. The benches were crowded with men, women and children, all white people. The men were dressed in straw. Upon this array about fifteen persons were undergoing various kinds of religious awakening. The thing took them differently. Two or three lay still, as if in a kind of trance; others were on their knees, but their hands flung themselves forward upon their heads, wringing dreadfully on Jesus. Some were leaping, and shouting inarticulately. Others were weeping and twisting their hair. Amidst these people six very ill-looking persons, purporting to be preachers, moved about continually, and with a tremendous voice bellowed psalms and prayers into the ears of the sinners. I observed that two of these ministers would frequently get hold of the same penitent man or woman, one screaming a psalm into the poor creature's right ear, the other vociferating short ejaculatory prayers into the left; while at the same moment the rest of the pastors were doing their very worst with the remaining patients. Sometimes one of the speakers would leap from his seat on the benches, clear the fence with a piercing shriek, and go rolling with the rest. On these occasions the outcries were redoubled (if possible) and the woods re-echoed with horrible halloing. One young woman, who had been sitting very quiet on one of the benches bounced up and with terrible hysterical cries of Jesus! Jesus! flung herself over the barrier and embraced a hateful-looking preacher. At once there were two of them roaring into her ears in a manner well calculated to aggravate the poor soul's excitement and drive her altogether insane.

I had heard of camp-meetings, and had even seen some strange hymns said to be used on such occasions; but had really believed there was much artifice in all this. Here, however, was the reality before me; and I think it would be impossible to exaggerate its monstrous wildness. A favorite chant amongst them was that one announcing a distinct intention of going to heaven, and with these lines always sung with manic emphasis: If you git that here I do Tell them I'm a coming too. Halleluoyer!

But it was rarely that any one psalm or prayer occupied the meeting at once; for all their preachers and most of their victims were generally howling altogether; so the noise was quite infernal. If forty balls of Basan had been in that pen, they could not have made a grander roar. I looked on with violent indignation; especially when I saw that the preachers, who sometimes clasped their hands before their faces while intoning their most despairing groans, often glanced keenly between their fingers to see if any more of the people were showing symptoms of the mania. It would have given me immense pleasure to see a squad of policemen break up the assembly, tie up the six preachers, and let them have three dozen each. But on calmer reflection afterwards, I recollected that this might be considered religious persecution - a thing which is by no means to be commended, even when the provocation is so very strong and offensive. Four hours I sat and witnessed the scene; for not one moment of all that time did the noise cease or even slacken. At last my guide was willing to come away, and went back to his house. He was very serious and silent. I made no observation upon what had passed.