

or layman, to form his own "private judgment" upon the evidence in support of an "ecclesiastical miracle," or, as it is termed, yet in an embryonic state, in the womb of the "eccelesiastical authority," an "ecclesiastical miracle." It is true that the Bishop of Grenoble does not deny the right of his priests to state their "views," and to send in their "protests," but they have no right to "pronounce" upon the question. That right belongs to "the Bishop alone," who will accordingly when the proper moment shall have arrived, "pronounce" whether the "miracle" of La Salette is an ecclesiastical hoax, or an "ecclesiastical miracle." This being the real state of the case, we cannot but wonder at the confidence with which Dr. Newman ventures to assert that what he "holds in common with all Catholics," is only "the general belief that the miraculous gift has never left the Church since the time of the Apostles," while the belief "that certain reputed miracles are real instances of its exhibition," is a matter entirely for "his own private judgment, which he imposes on no one." He imposes on no one! But if Philibert, Bishop of Grenoble, is not speaking altogether without book, that belief may be "imposed" on Dr. Newman himself by the "Lord Bishop of Birmingham." It is evident, therefore, that in resorting to this line of argument, the Father Superior of the Oratorians has exercised one of the cardinal virtues of the Church which claims him for her own, the pious practice, namely of lying "ad majorem Dei Gloriam." It is for the purpose of throwing dust into the eyes of "his dear Lord" of Norwich, and of the British public in general, that Dr. Newman has for the nonce admitted that Protestant "egre," "private judgment," within the Popish sanctuary, which, as he tells us, is "all hung round with miracles." On the "cloak" of this pretence, he has attempted to "sail across the sea" of this ugly controversy; and it is truly unfortunate for him and for his own prospects of canonization, that the squall from Grenoble should have swept across the channel at so critical a moment.—*John Bull*

On All Saints Day, the anniversary of the consecration of the parish Church of Harrow Weald, the Bishop of London honoured the quiet and happy little village with a visit, taking a part in the morning service, preaching, and officiating at the holy communion, and afterwards inspecting the schools and dining at St. Andrew's College. The congregation in Church was large, and chiefly composed of the poor and the inmates of the colleges and schools. After the morning service his lordship proceeded to the schools, which are exceedingly numerous, both girls and boys, and in excellent condition, and thence to the Agricultural and St. Andrew's Colleges. The Bishop made a short address to the poor people and scholars assembled at their holiday feast at these various institutions, urging them to be thankful for the many temporal blessings they enjoyed, and recommending them to seek with increasing diligence the "bread of life." The Bishop afterwards honoured the scholars at St. Andrew's by partaking of their dinner with them; the college being very prettily adorned with the flowers of the season, as we understand, by the scholars themselves. The visit of the Bishop was quite of a private character, as not more than two or three of the neighbouring clergy and three personal friends of Mr. Monro's met him; and it must have been highly gratifying to all present to witness the interest taken by the Bishop in the work going on at Harrow Weald. To have seen him standing among the poor inhabitants of a country parish inquiring into their welfare, and sympathising with their humble need, must have reminded many present of the happy scenes of more primitive days.

For opening a Protestant church at Turin the subscriptions in England alone amount to £953, and the Archbishops of Canterbury, York, Armagh, and Dublin, and the Bishops of Durham, Winchester, and Ossory are among the contributors.

At an ordination held on Sunday, the 12th of Oct., in the church of St. Munchin, Limerick, by the Lord Bishop of Limerick, James Goodman, A. B., Irish Scholar, T. C. D., was admitted into the holy order of Deacon.

The *Bristol Journal* states that the Bishop of Gloucester and Bristol, by the peremptory instruction of his physician, will abstain from all episcopal clerical duty, and will, in all probability, shortly leave England for a renewed and lengthened sojourn in one of the milder climates of the South of Europe. His lordship is at present at Brighton.

The *Exeter Gazette* states that the Hon. and Rev. C. Leslie Courtenay, Vicar of Bovey Tracey, is about to build, at his own expense, a handsome new church, with a parsonage house, about three quarters of a mile from the present church, to meet the spiritual wants of the population gathering at and near the Pattery.—The site chosen is on the heath, a short distance from the turnpike, and the good work we understand, will soon be commenced.

From our English Files.

THE BLOOMER AGITATION.

If any thing were wanting to complete the disgust of the English mind at whatever wears the most distant resemblance of a proposal to confound the dresses of the two sexes, it would assuredly be found in the fact, alike significant and solitary in the long history of the mutations of dress, that such a proposal has been supported by lectures and public meetings, and all the circumstance of platform agitation, conducted principally by women. No fewer than six public lectures, the daily papers inform us, were delivered last Monday night, in or about London, by women, on "the new dress." This is the present stage of the Bloomer agitation; and the retrospect of the last few weeks reveals several public meetings, in the proceedings of all of which "ladies" have taken a prominent part, and which have been hourly thickening and multiplying upon us, until at last we have got to the rate of six per night. The public agitation here, in a word, that appeal to aggregate reason or opinion, as it is called, on which the great questions, so highly (and not perhaps altogether unjustly) valued, rest, but the agitation is certainly one of a different kind from the old-fashioned, the truck of getting things talked about in the newspapers, and written about in the magazines, and the sort of thing which Bloomer has appeared to do in the strength of which he has so successfully carried on his agitation. And we say "a different kind," because, whereas in the old-fashioned agitation, as it is called, the object of the project of a new dress is a mere matter of fashion of a garment. New fashions, as a matter of fact, are not argued about, they are made. Why is the present case an exception? Why is every body to be converted to the Bloomer "cause" before even its own advocates will venture to adopt its insignia?

Parisian *mollists* have long ago laid hands upon our great coats; they are now "adopting" our waistcoats; why refuse to leave the further progress of the change if change there is to be, to the silent influence of taste or whim? And further, granting a previous conversion to be necessary, how is it that no other way is discoverable for affecting it than formal lectures and female public meetings? Here seems to be a difficulty which one enters Bloomerism at the outset, if it be only what it professes to be.

But when we listen to the "arguments"—so called by the courtesy which would be due to the sex of the lecturer; if they would only allow us to recognise it—when we listen to the so-called "argument" of these unwonted agitators, much of mystery vanishes. This new fashion, it then appears is not a mere milliner's question; it is a question of politics, of a civilisation, nay, even of theology. The "rights of woman" are involved. And her "rights," as of course every body knows, or ought to know, in this philosophical age, are social, political, and religious; and are also, as every body does not yet know, until informed by Bloomer lecturers, alike in all three departments for eighteen hundred years and more, disregarded or trampled upon. "The man," in the theology of these "ladies," is not "the head of the woman;" she ought not to learn in silence, "much less" in all subjection; and though at the Fall, as one of these lecturers "argued" the other day, it is true that woman, by her transgression, became subject to her husband, yet Christianity (notwithstanding what St. Paul has said to the contrary) has now totally reversed this primitive and obsolete order of things. Woman, in a word, is now, and not till now, emancipated. She has been indeed, emancipated *de jure* ever since Christianity was preached, but until now no one knew it. Until now, therefore, she has never been in truth emancipated. But petticoats, it seems—and here lies the cream of the new philosophy—are the badge of the subjection thus exploded. Length of robe is slavery, —the mark and sign, as every body knows, of Eastern effeminaey and weakness in all ages; and therefore, the social freedom and equality of woman having for 1800 years been kept out of sight by universal consent or by a general conspiracy of the male sex—and having been now at length discovered by Mrs. Bloomer—the badge of her new freedom, namely, succinctness of drapery, ought to be assumed also. Hence Bloomerism! One speaker, indeed, goes great lengths on this head. She regards petticoats as a simply and purely the slavery of her sex, and she advocates openly the "cowering of the men," if they "dare" any longer to "keep petticoats on the women." In perfect harmony with this is the political emancipation which is now sought for. The same fair speaker assured her audience that "in America the ladies had already taken a very active part in public institutions, and would soon compel the men to give them seats in Congress." And in religion it is understood that the practice of the Quakers is to prevail, and women are chiefly to "undertake the labours and duties of the ministry." Finally, and to crown all, of course the women will go out to the wars, and we shall complete the emancipation of the sex by establishing an army of *Vauxiennes*, in regimentals with which no Royal personage will be suffered to intermeddle, anxious to prove their right to share with man not only all the privileges, but also all the dangers to which he is subject. The king of Dahomey's Life Guards will be no longer a traveller's tale; we shall realize the legends which amused us in our school-boy days, and see the

"Pietis bellantur Amazonæ armis."
"Men and dogs," a poet has sung,
"around a drum;
Women and cats do best at home."

But this maxim will hereafter find a place in the catalogue of vulgar errors.

It seems little to be wondered at, that to effect such great objects as these, commensurate means are required, and that, if we are to be blessed with so full a development of what old John Knox called "the monstrous regiment (thereby meaning government) of women," nothing less is necessary than a great preliminary system of female public meetings, female speechifying, female impudence, and female immorality.—*Guardian*.

NEW COMET.—Mr. Hind, of Mr. Bishop's Observatory, Regent's Park, says:—"A new and bright comet was discovered on the 22nd of last month at the Observatory of Baron Sentenberg, in Bavaria, by Mr. Brorsen. It is stated to have a brilliant nucleus and a conspicuous double tail, one branch being turned towards the sun, which is a rather unusual direction. Mr. Brorsen compares its appearance to that of the bright comet which I discovered in the spring of 1847, and hence I conclude it was visible with the telescope. At five o'clock on the morning of October 23, the new comet was in right ascension 136° 14m, and north declination 32 deg. 50m. The right ascension increases 9m. 17s. daily, and the comet approaches the North Pole at the rate of 13 deg. in the same interval. Supposing its movement to have been equable during the past ten days, it will now be circumpolar, or constantly above the horizon of London. On Monday next (Nov. 3) it may be sought in the northern part of the constellation Bootes, above the star Beta, and unless its brightness has very much diminished since the day of discovery, an ordinary night-glass will probably suffice to show it without difficulty."

It has been confidently reported that, in consequence of certain motions recently issued from Lambeth, all the clerical services, intoning, &c., in the diocese of Canterbury have been abandoned. In how many cases motions have been issued we are not aware.—We have heard of two; and in one of these, in the parish of Brasted, though the clerical service was suspended *pendente lite* until Dr. Mill had sent in a formal defence of his mode of conducting the service, it is satisfactory to know that the evening clerical service is intoned just as of old, the concession made to the motion being that of giving a non-clerical morning service on alternate Sundays. To this arrangement the Archbishop assents.—*Morning Chronicle*.

A Scripture-Reader Association having been formed for Kent, with J. P. Plumtree, Esq., M. P., for chairman, the patronage of the Parson was solicited for the same. His Grace replied, regretting that one part of the plan made it impossible that he should take a share in it, viz. the appointment of the reader by the committee, in dependence of the clergyman of the parish; but the Archbishop flattered his countenance of the association would follow the Parent Society of London—which gives to the incumbent the option of admitting a reader into his parish, and leaves with him also the approval of the reader that the society may propose, whilst it provides the whole or part of the salary. Mr. Plumtree replied, promising the change, relying upon the judgment and experience of one to whose patronage they cannot but attach high value.

A CANDIDATE FOR CORPORATE HONOUR.—On Monday last, a large number of the liberal burghesses of the North-West Ward met at the Pack Horse Inn, Woodhouse, for the purpose of investigating the political opinions of Mr. J. Warrington (*alias* Sovereign John), their candidate for the honour of being a town councillor. The room was densely crowded. Mr. R. Deau stay maker, of Hyde Park Corner, occupied the chair. By way of introduction, and to give Mr. Warrington an opportunity of making his first address to his constituency, his health was proposed with three cheers. Mr. Warrington then rose to reply, but the tremendous cheering seemed to overwhelm him and caused the perspiration to stand upon his brow.

"Thick as dewdrops on the new blown rose."

When order was restored, he stood up, pipe in hand, and after asking for "summat to sup," which was kindly handed him by one of his committee, he took a comprehensive glance of the most interesting topics of the day, in the following able speech:—"Gentlemen, I'm much obliged for t' honour ye are doing me (a full stop, and a long suck at his pipe.) Gentlemen, I'm not used to making speeches, but if ye would only send me t' council." The worthy candidate here intimated that he was thirsty. After partaking of a glass of ale, he showed evident symptoms of wanting to sit down, which he did amidst immense cheering. This very lucid speech was not perfectly satisfactory to one or two burghesses, who proceeded to ask questions on some of those crooked subjects that had no reference to municipal affairs, such as—"If you are elected will ye support amotion in the town council for the recall of Frost, Williams, and Jones?" Answer—"Yes; do you mean them two chaps that were hang'd at York?" (Loud cheers.) Question—"What is your opinion of Kossuth in England?" Answer—"Mr. Kossuff! Whose that? I don't know him—where does he come through?" Question—"Are you in favour of an extension of the franchise?" Answer—"Yes, I think that every lock and key t' town ought have a vote!" Question—"What is your opinion of local and national expenditure?" Some one in the meeting intimated that the honorable candidate did not know what "national" and "local" meant. Mr. W.—"Yes, I do; local means all England, and national means at home, to be sure;" and he scratched his head most knowingly, confident that he had set that question at rest beyond all dispute. Arrangements were then made for holding another meeting at which the worthy candidate would have an opportunity of more fully displaying his profound knowledge of local and national affairs. At the close of the meeting, some one assured the burghesses that if they only sent John to the town council, he would be a *sovereign* remedy for all the evil the town now labours under.—*Leeds Intelligencer*.

It is stated to be the intention of the students of Glasgow to contest the Lord Rectorship of the University again this year, and place Lord Palmerston in opposition to the re-election of Mr. Sheriff Alison.

It is said that Lord Fitzalan Howard, who lately married Miss Talbot, is about to follow the example of his father, the Duke of Norfolk, and renounce the Roman schism.—*English Churchman*.

Kossuth is again the hero of another week in England no subject of more engrossing attention having turned up. On Thursday he paid his visit to the Corporation of London, to receive the address that had been voted to him. He started from the residence of Mr. Massingberd, in Eaton-place, at about eleven o'clock, in an open carriage, with Lord Dudley Stuart and two other friends. His progress to the Guildhall was a noisy one. His adherents dwell on the numbers that accompanied him, whilst his opponents speak of the shabbiness of the appearance of the procession, intimating, in no doubting terms, that it included a large share of the blackguardism of the metropolis. However, Kossuth himself could not have been so discriminating, and it was no doubt, pleasing to him; crowding thousands thronging all the route, by the Strand, Fleet-street, and Cheapside, and greeting him with the customary manifestations of English sympathy. The scene from Trafalgar-square is thus pictured by a friendly hand, the reporter of the *Daily News*—

"The whole space was crowded by a vast concourse of spectators, and the base of the Nelson monument was supplied at last with living and vigorous representatives of the 'British Lion,' whose stone effigies are rather dilatory in taking the places appointed for them. Here Mr. Kossuth stayed for several minutes, and, rising in the carriage, he bowed gracefully to the people. He was dressed entirely in black, and wore the handsome Hungarian cloak, with a picturesque Hungarian hat decorated with a dark feather, that, by the way, would serve as a model for those dress reformers who are tired of the ugly and uncomfortable chimney-pots with which Englishmen are wont to cover their heads. He looked exceedingly well and very like his portraits, except that he has a much milder and more benignant expression. Many persons throughout the route pressed forward to shake hands with him, and he very good-humouredly gratified their desire, though it must have been at the expense of some fatigue, so great was the multitude of those with whom the ceremony was performed. All the time the cheering was immense, varied occasionally by groans for the *Times*, copies of which were, at three or four places, indignantly ripped up, or ignominiously burnt, among the rapturous plaudits of the crowd. In this manner the procession moved along the Strand and Fleet-street, where Mr. Kossuth stopped for an instant before the offices of the different liberal papers, and acknowledged their advocacy of his country's cause by a bow. The same ceremony was also performed before those windows and balconies at which the ladies preponderated; for it should be observed that the windows were thronged throughout the route by both ladies and gentlemen, who enthusiastically cheered the City's visitor, and welcomed him by waving hats, handkerchiefs, and small banners."—*Guardian* Nov. 5.

In reference to the numerous conversions from Rome recently reported, the Roman Catholic priest of Dingle writes a long letter to the *Telegraph*, admitting the outward fact, but denying the inward spirit. He remarks—

"I frankly admit that the proselytising agents have succeeded in bringing some hundreds of Catholics to attend places of Protestant worship, and to send their children to Protestant schools; but I emphatically deny that they have succeeded in making one sincere Protestant. Thousands upon thousands of pounds, in fact countless sums of money, have been expended for the last eighteen years on the Dingle and Ventry missions, and this enormous expenditure has resulted in raising up a huge fabric of the vilest hypocrisy. Let not the English Protestants, who have been the principal contributors, imagine that the faith they follow has gained any strength in Dingle or Ventry. They have only succeeded in making a great number of hypocrites, but no Protestants. Every person in

this country is aware of the delusions that is, and has been practised within the last two years. Hundreds of persons who for ten, twelve, fifteen years were themselves engaged in carrying out this delusion, have declared before God and their country, that they were receiving money under false pretences, seizing all the time that they were Protestants, whilst in their hearts they were Catholics."

On the other hand, the *Irish Ecclesiastical Journal* states that in consequence, it would seem, of the persecution to which converts from Romanism have been exposed in different parts of the country, a society was lately formed for the purpose of protecting the rights of conscience, that is, of protecting those who, for conscience sake, had left the communion of Rome for that of our Church. We have just received the report of the society, and in the front of it appears the following statement, which speaks for itself:—

"His Grace the Archbishop of Dublin has authorized the committee of the Society for Protecting the Rights of Conscience to publish the following statement, being the substance of his reply to a gentleman who wrote to him respecting the conversions, and attributed them to direct or indirect bribery, by persons availing themselves of the famine. His Grace stated he would not undertake to prove that no instance of bribery had occurred; but he had made a most rigid inquiry, and none had come to his knowledge; that, as a general rule, the very reverse was the fact; that he was prepared to prove that the greater number of the converts had not only obtained no temporal advantage, but had been exposed to the most merciless persecution. He could also prove that several private bad given out that such and such bribes were offered as the price of conformity; and had been so far believed that people had come to the Protestant minister, offering to conform for 'a consideration,' though there was no foundation for any such notion except the priest's assertion; and that he could produce instances of a bonus having been offered to the converts to induce them to return to the Romish communion. When the author of this charge was entreated to specify any case that had come to his knowledge, he adduced one and only one such case of supposed bribery, which was one that had occurred above sixteen years before the famine began."

George Tyrrell, a pensioner of the Lancers, in his ninety-seventh year, has married, at Limerick, a woman of seventy. The happy couple had buried three partners a-piece.

The accession of Mr. Frederick Peel to the Russell Ministry is regarded with feelings of no slight satisfaction by the Roman Catholic party. The appointment is looked upon as one foreshadowing coming events; and Mr. Peel's acceptance of office under the Cabinet which carried the Ecclesiastical Titles Act is very naturally considered to be an assurance that that act will not be enforced with any great degree of severity.—*Daily News*.

THE NEW LAW OF EVIDENCE.—On Saturday, the new Law of Evidence Act came into force. In all courts in the united kingdom, with the exception of Scotland, plaintiffs and defendants are now competent and compellable witnesses. In the ensuing term the principle will be carried out, and the operation of the act anxiously watched. The words of the statute are very comprehensive:—"On the trial of any issue joined, or of any matter or question, or any inquiry arising in any suit, action, or other proceeding in any court of justice, or before any person having by law or by consent of parties authority to hear, receive, and examine evidence, the parties thereto, and the persons in whose behalf any such suit, action, or other proceeding, may be brought or defended, shall, except as hereinafter excepted, be competent and compellable to give evidence, either *in person* or by deposition, according to the practice of the court, on behalf of either or any of the parties to the said suit, action, or other proceeding." The exception is in criminal cases, and to proceedings instituted in consequence of adultery, and to any action for breach of promise of marriage. In all other actions assault, slander, &c., the parties can be examined, as well as in matters relating to bill discounting. The act extends to the admission of documentary evidence. More than ordinary interest will be attached to the trials in the superior courts in next term, commencing on Monday.

COCK-AND-BULL STORY.—One of your correspondents, in a late reply, alludes to "a marvellous, or cock-and-bull story." Query, as to the origin of this saying? From an early number of the *Phonetic Journal*, I made the following note:—"Dr. Burgess, a Methodist preacher, who often indulged in pointed remarks, perceiving some young men attending his preaching, whose behaviour plainly shewed that amusement was their only object, turned his discourse, and addressed himself particularly to them as follows:—'Young men, I know you are come to hear a story, and I will tell you one. There was once a man, a cock, and a bull, who being intimate, agreed to travel together. They had not gone far on their journey when they found themselves on the brink of a river, which they had determined to cross, but could discover neither bridge nor ferry. After a consultation, it was agreed the cock should first make the attempt of crossing water, which he did without much difficulty; the bull afterwards plunged into the stream, and by mere strength waded through. The man, not being able to swim, was afraid to follow his companions; and while they were encouraging him from the other side to get over, he was observed to cut some osiers which grew by the water-side. Perhaps you imagine these were intended to form a vehicle for conveying him across the river? No such thing, I assure you. What other purpose could he design them for? I will tell you, young men; it was to lash the backs of those fools who chose to hear a story of a cock and bull, rather than the word of God.'"—*Notes and Queries*.

At the sittings in Banco of the Court of Queen's Bench, yesterday morning, Sir Frederick Theagar applied for a rule to show cause why a criminal information should not be issued against Messrs. Burns and Lambert, publishers, of No 17, Portman street, for having published a pamphlet entitled "Lectures on Present Position of the Catholic Church in England," by John Henry Newman, a Priest of the Order of St. Philip Neri. Lecture V. Logical Inconsistency of the Protestant View. London: Burns and Lambert, 17, Portman-street;" and in which strong and untrue aspersions were cast upon Dr. Achilli:—

"Amongst other things the pamphlet stated that in 1841 his private affairs called Dr. Achilli to Rome, and while there he was taken up by the Inquisition, and was imprisoned for immoral conduct, and that afterwards he went to Ancona, and there acted in a manner contrary to the doctrine and discipline of the Church of Rome, and that he advocated the principles of the Protestant Religion. The pamphlet alleged that Dr. Achilli had been first a Catholic, then an atheist, afterwards a hypocrite, and afterwards these and other