

midst of Rome, the stonemasons of the Eternal City may look for better times.

A large number of the Clergy of the archdiocese and diocese are attending a Retreat which is now being given at St. Edmund's College, by Father Cobb, S. J.

I have been requested to notice a letter of Doctor J. B. Sumner, the State Archbishop of Canterbury, in which that eminent Divine avows that only two of the Protestant Bishops, and not more than one Clergyman in fifty, consider the imposition of Episcopal hands necessary for the conveyance of Orders, and that even Doctor Bloomfield only objects to the foreign Pastors ministering in Anglican churches on the ground of certain legal difficulties, and not at all because he considers them to be mere laymen. This avowal is a great topic of conversation among some classes of Catholics in London, and they seem to expect important results from its being known. I cannot, however, suppose that any Puseyite cares a farthing for the opinions of the whole bench of Bishops, or that he would look at the conversion of the whole body of them to the Mahometan Faith to be anything else than a sign of the vitality of the Establishment. After a society has ceased to represent and embody any distinct ideas, it is impossible to act upon it through the medium of ideas. The Establishment being simply the tythopagous department of correctional police, cannot be treated as a teacher of a dogmatic system by any one who wishes to make war upon it with any success. Puseyites know its deficiencies in carrying out its "prophetic office" as well as we do; the only difference is, that whereas we see clearly that it is impossible ever to make it a teacher of any definite doctrine, they hope that the preserving loyalty of such men as Dr. Pusey and Messrs. Keble and Williams, and the activity of the Bishop of Exeter, will at last force it to employ itself in delivering a certain dogmatical message. Not a few Catholics, especially recent converts, are affected with the remnants of this strange idea, and hence the phrase which may be sometimes heard, that when Mr. A. or Mr. B. become Catholics it will be all up with Anglicanism. Anglicanism will flourish as long as tithes are paid, and while glebe-houses and lands are held sacred. And the weapons which will destroy it are not the most cogent proofs of the heresy of every Bishop and Parson, but the more practical measures of the Anti-State Church Association.

ANECDOTES OF McMANUS.—The New York correspondent of the Philadelphia Inquirer says:—"Our Irish citizens are in an ecstasy of delight at the escape of McManus the Irish refugee, from Australia. I have a little incident connected with McManus. He and Mr. Chauncey Jerome, Jr., of New Haven, now a member of the Connecticut Legislature, were very intimate, Mr. Jerome having met him frequently while attending to his great clock business in England and Ireland. The last time Mr. Jerome saw him was soon after he was sentenced to transportation for life. On bidding him farewell, McManus looked round his room for something to present to him as a token of remembrance. There was nothing left but a bottle of wine, McManus having previously disposed of all his trinkets, &c., in the same way. He picked up the bottle and handing it to Mr. Jerome, he said: "Chauncey take this bottle of wine, and you and I will have the pleasure of drinking it together some time in New York. Don't draw the cork until I am present." Mr. Jerome took the bottle of wine, and has religiously abstained from tasting its contents to this hour, but the day is near at hand when the cork will be drawn, and the two friends sit down and drink the wine it contains."

PROSPECTS OF RELIGION IN CHINA.—The last number of the annuals of the Propagation of the Faith, contains the following extraordinary announcement, which will inevitably influence the fortunes of Eastern Asia:—"The young Emperor of China, who succeeded his father at his death in February, 1850, having, at his accession, rejected the demands addressed to him by the Mandarins for permission to persecute the Christians within his dominions, published a decree in the month of June in the same year, permitting the free exercise of the Christian religion throughout his dominions. The Emperor at the same time invited four Missionaries to wait upon him, who are to be lodged in his palace. Monsignor Peronneau, Bishop of China, has informed us in a letter, dated the 5th of September, 1850, that the Emperor was educated by a Christian lady, in whom the late Emperor placed unbounded confidence. A similar education had been formerly given to some of the Roman Emperors, during the three centuries of persecution, and the Christians had thereby obtained an occasional respite, so valuable for the Propagation of the Faith amongst those souls, naturally timid, who in all times and countries have been the most numerous."

PRETTY GOOD.—An eloquent minister of the Gospel paused in the middle of his sermon and remarked:—"If I were at home, (meaning in his own church,) I would say something about going to sleep, but as I am not, I forbear." In an instant, heads which had been quietly resting on the adjacent pew backs, straightened up with military precision. The preacher concluded his remarks without further annoyance.

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 - The Catholic Pulpit, Nos. 7 and 8, each 1 3s.
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