

Waterford, except, perhaps, that he is more Celtic in his tastes, temperament and general disposition. With the exception of some districts in Clare, the province of Munster produces the finest men in Ireland; and for the matter of that, in the United Kingdom; and there is scarce a shade of difference in the general aspect of the peasantry. The Munstermen, as a rule, are a larger and more spirited race than their more prosperous countrymen in Ulster, or their countrymen of the poor lands of Connaught; but there are fertile tracts even in Connaught, inhabited by a peasantry that physically are inferior to none. Tipperary was handed over to the conquerors, and their descendants still hold it for the greater part, and never amalgamated with the people; and the want of sympathy between the proprietor and the people, resulting in a constant succession of agrarian disturbances, gave rise to the popular saying, that in Tipperary are to be found the best peasantry and the worst landlords in Ireland.—[Waterford Citizen]

**THE EVICTIONS AT CLOON.**—The Rev. James Maher, P. P. of Carlow Graigue, has published a letter conveying the gratifying intelligence that the landlord who recently carried out the wholesale evictions at Cloon, County Carlow, has, on mature consideration of his act, found reason to think that, although a legal, it was not a commendable proceeding, and has expressed his willingness to do something towards compensating the poor people who were routed out of house and home, and cast naked on the world. This gentleman waited on Father Maher to ask his co-operation in effecting this work of reparation, to which request Father Maher of course readily assented. We hope that reparation will be as full and complete as the equity of the case demands. We should be sorry to think that the landlord in question acted in this matter purely on the promptings of an awakened conscience; but this need not prevent us from congratulating him on having taken a course that is not only equitable but prudent. The land question is now up for settlement, the mind of the people is fixed on it; the debates of the Legislature a few months hence will have relation to it; and the landlords who would not be guilty of tyrannical and cruel treatment of his tenantry would if no other consequences should befall him, incur to himself an immortality of infamy. The landlord of Cloon, by his wise and Christian resolution to repair the wrong which he had committed, has not only avoided all such unpleasantness, but set a good example which can never be mentioned without obtaining for him the approval and praise of honest men.—Nation.

**PROPERTY IN LAND.**—As our readers are well aware, we have consistently urged that the true political position of Catholics in these islands is complete independence of the two great parties. But the present aspect of Irish affairs points a moral on that subject which must influence, one would think, the most sceptical. The Irish disestablishment and disendowment having been effected the two Irish questions which now press for solution are those which concern education and land. On both these questions it is hopeless to satisfy the reasonable demands of Irishmen without measures which the average English politician will denounce as extreme. But what is so curious is, that such measures will be extreme in two opposite directions: the desired educational measure must be 'extremely' Tory; and the desired land measure must be 'extremely' Liberal. Take such a politician, e.g., as Lord Stanley, or again, as Mr. Lowe: to him the desired land measure would appear intolerably revolutionary, and the desired educational measure intolerably narrow and retrograde. Never had Minister of State so anxious and delicate a task before him as Mr. Gladstone has at this moment; and if he really contrives, on both these questions, to carry through the British Parliament measures which satisfy the Irish people, he will have achieved a kind of miracle which will raise his just renown to the highest point.—Tablet.

The mode of reconstructing the Irish Church, so far as relates to the lay element, is still a Chinese puzzle. Everyone offers a solution, and after trying it, at first with great confidence and then with great patience ends by giving it up. Much of the difficulty has been created by the effort to be novel and ingenious. With the demolition of the old fabric of the Establishment much of that feeling of veneration for ancient forms and usages which was associated with it naturally disappears, and a lurking desire exists—sometimes it is manifest enough to erect a perfectly new system upon the ruins of the old. This is in accordance with the spirit of the age, degenerate of progressive, as it may be thought by people of different views. There are opposing currents of opinion turgid and clamorous, which meet in a ceaseless agitation, and between them the Church is still tossed about without a pilot. The same principles which are at war in the political world are struggling for the mastery. It is easy to foresee that the issue will be the same. The democratic elements rush on with impetuous force, and slowly, but surely the obstacles which oppose it—laid though they be in the depths of antiquity, and impressive in their solidity and grandeur—are giving way and sinking in the advancing tide of equality and freedom. It is evident that some conflicting elements are at the bottom of the difficulties which beset the Disestablished Church. The foundation upon which it rested having been withdrawn, it would be vain to attempt to construct the Free Episcopal Church of Ireland in strict conformity with the old model. It was not to be expected that the truth would flash all at once upon ecclesiastics who had been so long accustomed to a different political atmosphere, or that if it did they could bear at first its overpowering light. But it is evidently breaking upon them, and a disposition is evinced to meet the requirements of the laity, which not very long ago would have been resisted with inflexible resolution.—Times Dublin Cor.

**ORANGISM RULING UNDER EQUALITY.**—The passing of the Religious Equality Bill has been followed by the dismissal of the Whig Sheriff of Monaghan. The grounds for exercising this act of common justice against one placed in the unenviable position occupied by the ex-official are too solid to be shaken by all the thunder of the Orange press. The Catholics of Monaghan number 90,000; Protestants of all other denominations count 30,000 only. Out of these, the Long Panel constituted by the Sheriff or his Sub, or both, for as we know or care, consisted of 807 Protestants and 400 Catholics; and at the March assizes the jurors returned to try the party cases between the Orangemen and Catholics consisted of 43 Catholics and 202 Protestants, and the Catholics so placed that it would be impossible for a man of them, as Mr. Butt demonstrated, to be on the jury selected to try his client. Instead of having three Catholics on the list for one Protestant, as the fair proportion would warrant, the worthy Sub Sheriff had some five Protestants for one Catholic; and the latter so situated that the selected twelve would be 'True Blues' and no mistake. When the Sheriff's attention was called to this huge injustice, he affirmed that it was all right and proper, and refused point blank to make the slightest alteration. He termed it the very way in which a panel should be fairly and properly arrayed. The exercise of a tardy authority came late and halting enough. The Irish Government had not a single loophole by which to escape from the course finally adopted. The clear evidence adduced on the one hand—the demand for and stolid perseverance in wrong evinced on the other—these evidences of illegality, as well as ferocity, left his Excellency no other course but the one he pursued, and into which, whether willing or not, he was irresistibly driven by public opinion. From this blow issued at the face of JURY packing, it is clear that the Government will no longer hold its shield over the foolish criminality of men who cling with desperation to old brutalising traditions, instead of advancing with the spirit of the times and the tolerant and merciful enlightenment of the age. The ignominious dismissal of Messrs. O'Connell and Mitchell from the high offices which their presence brought into contempt has

frightened Orangemen into a mode of action as laughable as it is disgraceful. The whole fraternity is up in arms against what, in Orange phraseology, is termed a blow at the Protestantism of the North. The creatures are not ashamed to say that they are naturally persecuted because they are driven from JURY packing, and plainly told that they must be held, like their neighbors, accountable for their acts. Orangism must be sent after the Church. The question which these Orangemen now raise is, to a large extent, a question of religion as well as of the bitter party spirit which ever cursed the country. All the symbols of religious hatred are preserved and decorated, as if for annual service in the old style. Protestant Christianity is bartered, the Catholic religion travestied, and the Catholic people traduced in order to feed the flame of withering fanaticism and strife. It is the duty, then, of the National Press to urge on the Government in the Christian cause of eradicating from the land this remnant of barbarism, and of visiting with its condemnation all its upholders and partisans. Now that an official step has been taken in the case of the Monaghan JURY-packers, we shall look with anxiety as to how the matter will be brought up. There must be a light rein and no hesitancy. There must be no relaxation—no soothing the feelings of mere partisans—no address courting—no hankering after Orange support hereafter. If the spirit of Equality, civil and religious, be acted up to with vigor by the Government, as in the Monaghan Sheriff's dismissal case, the absurd and grotesque fooleries of bigotry will soon be counted among the things that have been. Let each partisan sheriff know and feel that to pack a jury is to incur dismissal from office with disgrace, and justice will become fashionable where it never before was even countenanced.—Mayo Telegraph.

If we think only of Ireland, the solution of the land question may not be difficult; but if we are to have one thought for Ireland and two for England, we shall never answer them at all. Ireland is in an exceptional position, and we have applied to it during the present year an exceptional legislation. The feeble protest entered on the books of the House of Lords objects to the Irish Church Act as introducing a new principle into the Constitution. But when a new principle was needed the people were willing it should be applied; and they have equally sanctioned the application of a new principle in dealing with the land, if it is found to be a new principle which Ireland needs. All that we ask is that the Irish question shall not be complicated by being mixed up with the far different English question. Yet the tendency to do this is appearing in many quarters.—Just as the members of the English Establishment were told that the Irish Church question affected their position, so English landlords are being told that if they fix of tenure is established in Ireland its establishment in England is only a question of time. The public also are asked to 'weigh well the consequences to our whole social system,' to consider how it will affect the whole empire; and to remember that, though Irish interests are to be studied so far as possible, there is a point beyond which the study cannot go. What is this but to say that English interests must override Irish necessities, and that before we do justice we must make very sure that the heavens will not fall? Do justice to Irish tenants so far as it can be done without perilling the interests of English landlords. Make the Irish tenant secure and content if you can, but do not go far enough to make English tenants feel discontented and insecure. This course of argument is not only dangerous, it is self-destructive. The Irish land question can never be settled on such terms, and the reason for attempting so to settle it might raise in England the very agitation which is feared. In Ireland it would simply play into the hands of Fenianism. It would be an irresistible argument against the Union, since it would exhibit Ireland as actually standing in that secondary and subordinate place which all Irishmen deprecate. Our land laws differ from those of all Western Europe, and it is not in them, but in the Stein-Hardenburg legislation of Prussia, and the experience of Austria, or in the legislation of other great States of Western Europe, we must probably look for the principles and the precedents of Irish legislation. But to make the exceptional circumstances of this island dominate the people of the sister island is to do them injustice, and to impotence and barrenness. Ireland has a right to be legislated for in view of her own feelings, needs, and interests, and it is with a single eye to them that the legislation of next session must proceed.—Daily News.

#### GREAT BRITAIN.

The Earl of Danby writes, for the information of those who have subscribed to the Papal Defence Fund that the committee have sent out a thousand Remington rifles complete, at an expense of £3,400, all of which are paid for.

A eccentric old gentleman of London named Savage, who was supposed to live upon the charity of his relatives, has just died, leaving £600,000 to the Emperor Napoleon.

London, Sept. 6.—The Times, in an editorial on the demand of labour, says:—The rapid spread of the fallacies of the trade-unions is deserving of more than mere attention. The unions will flourish, and associations for mutual assurance, and as organizations for supporting the bargain of individual labourers, they serve useful purposes; but in molesting non-members, they violate freedom which the Senate cannot tolerate. It is essential not to abolish the unions, but to convince their members of the errors they have embraced.

NORTHAMPTON. There really is nothing new under the sun (remarks the *Athenaeum*). The paddle-wheel for boats is seen on the Assyrian slabs, and in more than one old European fresco. The bicycle seems to have been known in China more than two centuries ago, and he who developed was probably seen even before that in Europe. Among the ancient painted glass in and about the once noble church at Stoke Poges may be seen the representation of a young fellow who is astride the mule and a rider who has introduced a novelty, and is being looked at by admiring spectators. It is one of the most curious illustrations of ancient times in the painted glass windows of this interesting church.

London, Sept. 2.—The solicitors of Lady Byron's family have written a communication to the London journals, distinctly stating that the article of Mrs. Stowe in the *Atlantic Monthly* of September, on the reason of the separation of Lord and Lady Byron, is not a complete or authentic statement, and does not involve any direct evidence, as nothing is communicated but recollections of a conversation had 13 years since and impressions derived from manuscript read under great excitement. Without conceding that Mr. Stowe's narrative contains a complete account of the relations between Lord and Lady Byron, they protest against it as a gross breach of trust and confidence, as inconsistent with Mrs. Stowe's recommendations to Lady Byron, and a violation of the express terms of her will. Lady Byron's representatives and descendants absolutely disclaim all countenance of the article, which was published without their privilege or consent.

of one of his fellow jurors.—It duona matter for him, my lordship; he can speak a word of English! I led up to the discovery that not only the sleeping juror but five others of the twelve were entirely ignorant of English. And we have it on the authority of the *Carnewon Herald* that of a jury empanelled at the last Merionethshire Assizes, only four knew English, and the slight delay in finding a verdict was caused by those four having to explain to their brother jurors the nature of the evidence! If this be so, the process of fusion going on in Great Britain is about one of the slowest processes known.—[Dublin Nation.]

A correspondent of the *Church News* writes that he attended three city (London) churches in succession last Sunday morning. In one of them he found an old woman and the charity children; in another, there was no service at all; and at the third, up to the time at which he left it, no clergyman had arrived.

On the coffin of the late Bishop of Salisbury the words 'Requiescat in Pace' were inscribed. Does not this imply a belief in the doctrine of Purgatory, and is not this doctrine repudiated by the Thirty-nine Articles, to which all clerical members of the Church of England are bound to subscribe? What will the Evangelical party in that Church say to this open avowal of 'Popish' errors on the part of the late bishop or his friends?—Weekly Register.

An English contemporary is informed on the authority of a clergyman, that some of his parishioners decline to pray for the Queen any more, because she gave her assent to the Irish Church Bill; but one of them has adopted a severer mode of marking his sense of her Majesty's conduct; whenever he now has occasion to use a postage stamp he places the Queen's head upside down.

By the new Municipal Franchise Act all women householders whose rates have been paid, either by themselves or their landlords, have a right to vote in the election of town councillors in November next. Their names should appear in the list of voters published on the first of September. If any woman ratepayer does not find her name on the list, she should call at the overseers' offices in the parish where she lives, before the 15th September, and make a claim. The rates, viz., poor and borough rates, may be paid up to the last day of August. The mayor and revising assessors will revise the lists between the 1st and 15th of October, of which public notice will be given, when all persons who claim, or who have been objected to, can be heard in support of their right to be on the voters' lists. This acknowledgment by Parliament of the rights of women to vote in the election of town councillors has been obtained through the exertions of the Manchester National Society for Woman Suffrage.—Manchester Examiner.

The *Pall Mall Gazette* writes:—It may be worth while to notice, in connection with the suggestion recently made by a correspondent to employ small shot instead of bullets against rioters, that a cartridge specially designed for a similar purpose—to disable, that is to say, rather than to kill—actually exists in the service. It is a buck shot cartridge, and is adapted for use with the Snider rifle. The case resembles that of the ball ammunition for the same arm, but in place of the bullet the cartridge contains sixteen buck shot 220 to the pound, placed inside a paper bag and having the interstices filled with plaster of Paris. This ammunition, we learn from a little semi-official work on 'Military Breech loading Rifles and Ammunition,' recently published, was introduced about the time of the threatened Fenian disturbance in January 1868. It has been issued to convict prisons, and might be used in cases of riot. The great advantage of buck-shot consists in the fact that it would guard somewhat against the evil of persons not joining in the riot being killed and wounded. At very short ranges it would probably be very deadly, but its force would diminish rapidly, and beyond about 80 yards it would only cause loss of life under exceptional circumstances. The cartridge is thus deadly at short ranges, and except in very serious or determined riots would, probably be quite as efficacious as used as desired. Moreover, its effect would be delivered upon the actual and more prominent offenders; and even at longer ranges would be neither feeble nor uncertain, as we are informed, at least one convict could testify from personal experience. At all events should it be thought desirable at any time to use a somewhat less deadly and far reaching missile than a bullet to check rioters (a point on which it is difficult to offer a decided opinion), here is ammunition in existence suitable for the purpose.

**PEASANT PROPRIETORS.**—The Rev. Henry Monte, of Fordingham Vicarage, writes the following to *The Times*:—During 50 years' residence among the peasantry of Wiltshire and Dorsetshire, and with the improvement of the condition of the working classes continually before me as the second great object of my life, I have had full opportunity of observing the working of peasant proprietorship, and though on grounds very different from those adduced in your leader of to-day I have long been convinced that its tendency is rather to the misery and deterioration than to the happiness and improvement of the peasant. About 70 years ago the Earl of Shaftesbury of that day sold about an acre of land in this parish—a suburb of Dorchester, in about eight or nine lots. At or near the same time about as many peasants were allowed to make themselves proprietors of as many portions of a piece of waste of the estate of the Duke of Cornwall. There are persons living who recollect these being eighteen or twenty tolerably comfortable cottages on these two pieces of land. There is now dwelling on them a population of 1,000 or 1,100 souls. I have seen myself much of division and subdivision of the properties. I have seen the divided or the subdivided portion fall into the hands of the mortgagees who had advanced money for repair or for additional buildings. On one of these peasant properties there has stood for the last thirty-five years a square of wretched dwellings, about ten feet square, without one foot of accommodation beyond the ground floor. These were erected by a builder to whom the peasant proprietor sold the land. I don't hesitate to assert that the misery and vice which have attended that establishment of eighteen or twenty cottage properties seventy or eighty years ago have vastly outweighed any benefit it could have been expected to confer on the working classes. But while I feel thus as to peasant proprietorship, my convictions are very different as to peasant tenantry; and I hope soon to be able to show the public that it will be greatly to the interest of all classes, that it will tend greatly to the social and moral improvement of the working classes, and that it will add greatly to the increase of the soil, if, at least in the neighbourhood of our villages and smaller towns, the laborer, the mechanic, and the shopman may have the opportunity of renting a quarter of an acre, half an acre, or one or two acres of land at a fair rent. If the cultivation of such portions, varying according to circumstances, be feasible (and this is fully capable of proof); if it can be done without any abstraction of his time and strength from the man's employer; and if from the cultivation of even the smaller of those portions it can be shown that a man may add 4s. a week to his income, then I am sure that in the absorption of small properties into larger, of which in your leader you speak, there must be some consideration shown for these classes. The advocates of education and of temperance must pay more attention to this subject than they have hitherto done.

**PROTESTANT BISHOPS.**—The debate on the Bishops' Resignation Bill was remarkable, not for what was said, but for what was not said. For several years past all the bishops in the West of England have been 'hors de combat'—in fact the western dioceses have particularly been for a long time without bishops. By the way, I have never heard that anything has seriously happened in consequence.—Heaven seems to have shown no anger; it has not

thundered or lightened more than usual; the sun has shown, the rain has descended, the crows have come to maturity. Indeed there have been no signs whatever that the western counties have suffered from the loss of their bishops. The churches have been all open on Sundays, the people have prayed in them as usual, and been edified as much as common by the sermons. In short, these western dioceses have got on as well without bishops as they did with them. But this by the way. What was it that was not said that ought to have been said? I will tell you. These bishops have long been laid aside, and though they have duly received their salaries, met of them extravagantly large, they have done no work whatever. Well, surely this fact ought to have been noticed in the debate, and with reprobation. These bishops, when they found they could not work, ought to have retired, even if they could not have secured a retiring pension. It is not honorable, it is not decent, for a public servant to hold for years a place, receiving all the emoluments attached to it, when he all the while is entirely incapable of performing his duties. No retiring pensions, forsooth! Why, think what salaries these men have had. The Bishop of Winchester has held the see for forty-two years, and has during that time received £17,000 a year making a total of £714,000—seven hundred and fourteen thousand pounds; and yet, though utterly incapacitated, he clings to his post as with the grip of death. And let us remember that this is a specially pious, evangelical bishop, a bishop of the evangelical school, the name of him Sumner, who used years ago to preach and print sermons very edifying to the saints. In short, he and his brother, late Archbishop of Canterbury, were thought to be bulwarks of the Faith, and when they were made bishops all the saints praised the Lord, and gave thanks for His goodness. Ugh! It makes one's gorge rise to think of such a lot. But good will come of it; it will hasten another disestablishment.—London Correspondent of the Liverpool Journal.

**DISESTABLISHMENT AND ITS RESULTS.**—A SERIES OF CHURCH PROPHESIES.—The London 'Telegraph' prints this alarming statement:—Sir—The Irish Church is disestablished and disendowed. A 'Liberal' policy has triumphed. Now, in this your hour of victory, listen to a warning voice. I am persuaded that the hand of Almighty God will descend in chastisement upon our land for the guilt of national apostasy. England is now utterly faithless to the deposit of Protestant truth confided to her at the Reformation. The whole course of God's providential dealings with England since the Reformation shows that we have only been great and prosperous as we have maintained the Protestant religion and kept Popery down. If we look to the Bible and examine the fourteenth of Ezekiel, we find that God's four sore judgments upon a land blessed with the oracles of God, but lapsing into idolatry, are Famine, Pestilence, the Sword and Noisome beasts. I say, therefore, solemnly, that we may look, in the near future, for all, or many, of the following events:

1. Famine.
2. Pestilence.
3. The Sword, in the form of violent civil tumults and commotion, and, perhaps, civil war.
4. Naval and military disaster.
5. National degradation and loss of prestige.
6. The overthrow of the Established Churches of England and Scotland.
7. The subversion of the dynasty.
8. The overthrow of the House of Lords.
9. The separation of Ireland from England.
10. The shivering of pieces of the British Empire, upon which we have boasted that the sun never sets, and which was won for us by our Protestant forefathers.

These are gloomy vaticinations but they are based upon the word of Him who has specially declared His abhorrence of idolatry, 'who will not give His glory to another, nor His praise to graven images,' and who has said, 'Them that honor Me I will honor but they that despise Me shall be lightly esteemed.' Popery is a predicted and a freedom apostasy, and it is ruinous to England to pet and foster and caress that worst form of idolatry. She cannot do it with impunity.

Your obedient servant,  
CHARLES STIRLING, M.A.  
Vicar of New Malden and Coombe, Surrey, S.W.

**ORANGISM IN ENGLAND AND IRELAND.**—The present position of Orangism in England and Ireland brings out its true character. It stamps it professors with the indelible stain of disloyalty. As long as Protestant ascendancy across the channel was maintained in all its vulgar and repulsive features, Orangism was regarded as the antipode of Fenianism. Now that all the religious bodies in the Green Isle are placed on a footing of equality, the very foundations of Orangism are cut away, and the principle which led to its establishment has literally crumbled to pieces. The Orangemen of Birkenhead now declare that as the Queen has violated her coronation oath, they owe her no fealty—they are released from all obligation to pay her the least respect as the head of the State. They abuse her as heartily as they were long accustomed to abuse their Catholic countrymen. Because the law now makes all persons equal in its eyes a grievous injury has been done to this long-pampered and insolent race. The consolidation of the empire by diffusing a spirit of contentment amongst all classes of the public is rank treason in an Orangeman's eyes. Nay, more, the hatred which he professes to feel for her Majesty, he extends to her son the heir apparent. In an Orangeman's eyes the Prince of Wales is as worthless and useless as the fifth wheel of a coach. For the future, the Orange fraternity will only toast and pay homage to the sailor Prince, the Duke of Edinburgh. The assumption is charitable that the latter is at issue with his mother and brother respecting the downfall of the Irish State Church—an assumption for which there is not the least ground; but the poor and impotent spite which it displays is as good as any other for the evaporation of the feeble rage by which this foolish and violent body of men is now consumed.—Northern Free Press.

**HOB-NOBGING WITH THE 'SCARLET LADY.'**—The London correspondent of the *New York Times* says:—Whenever the 'Scarlet Lady' begins we hear from Dr. Cumming. He tells us when the world is coming to an end, or the best method of keeping bees, or the true character of the millennium, that there should be no peace with Rome—always something interesting and important for the long vacation. This year his 'enormous gooseberry' is the visit he proposes to make to the Pope at the approaching general Council. Dr. Cumming thinks of going to Rome as a representative of British Protestantism, and as it is important that such a fact should be known, he writes to the *Times* about it. The Pope invited all non-Catholics to return to the bosom of one Church on this occasion, and Dr. Cumming, to show perhaps that the world is really coming to an end this year, proposes to accept the invitation—after a fashion. So he has written to Dr. Manning to know how he will be treated. Will the Pope give safe conduct, or if he does may be not on the principle that no faith is to be kept with heretics, burn him like Huss? But if Dr. Cumming cannot trust the Pope, what confidence can he place in the Archbishop of Westminster? It is a perilous business, and a sort of halo of martyrdom already encircles the brow of the Bee Master of the *Times*. Archbishop Manning, cunning Jesuit, answers: 'him most politely, send him one of his books to read and let further information refer him to the Pope.' Dr. Cumming, who has been lecturing about the provinces on 'No Peace with Rome,' addresses Antichrist as 'Holy Father,' to the great scandal of the *Rock* and *Daily Advertiser*, and signs himself the most obedient servant of 'The Man of Sin,' and the 'Beast of the Apocalypse,' whom he calls 'Your Holiness.' Awaiting an answer to this letter, also printed in the *Times* in the choicest ecclesiastical Latin, in writing which the *Church Times*

rouelly suggests that he was probably aided by Mr. Manning, who was a classic 'first' at Oxford, Dr. Cumming is packing his trunks, which are already labeled 'Hotel of the Scarlet Lady, Babylon,' and will start if the Pope's answer is favorable or he can be assured in any way that he will be able to use one of Mr. Cook's return tickets. The condition of Dr. Cumming's going to Rome is that he will be permitted to state to the Council the reasons why the Protestants are not Catholics, without being burnt for it. For this purpose he will have only to translate, or get translated into Latin his lecture, 'No Peace with Rome,' and, if he is permitted to read it to the Council, he is not without hope of converting to some form of Protestantism Pope, Cardinals and Bishops, which would be the end of the world and the beginning of the millennium in good earnest. It is sad to see that most of the papers, religious and secular, either scold or chaff Dr. Cumming for his heroic undertaking, and the *Saturday*, in its most satiric vein, heads its article on the subject, 'Hob and Nob with Antichrist.'

#### UNITED STATES.

The Board of Education of St. Paul, Minn., have rejected, by a vote of ten to four, the petition of the Catholic clergy for separate schools for Catholic children in that city.

John Allen, once the wickedest man in New York, is now keeping a temperance grocery. He has forbidden any mag-azine in which Mrs. Stowe writes about Byron to be taken in his family.

**Excursionist (from Salt Lake).**—Give me through tickets for fifteen grown persons and thirty-nine children! New Ticket Clerk (from Massachusetts).—If it's a school or an asylum we can make them cheaper to you. Excursionist (indignantly).—Sir, it's my own private family, sir!

**MATRIMONIAL ADVERTISING.**—A lady, who had no idea of looking for a husband, but with large proclivities for mischief and for fun, put a matrimonial advertisement in the *New York Herald*, with direction for answers to be sent to a certain signature at the Broadway Post Office. As the advertisement appealed to the practical appreciation, by assuming a neat, little fortune, in addition to an agreeable person the seed of such temptation could not well fall idly upon such a fertile bottom as is offered by the city of New York. On the first day that succeeded the advertisement the lady received seventeen replies; on the second day, thirty-two and on the third seventy-two—an extent and ardour of appreciation for her vaguely described personal attractions, which even she was not prepared to expect. Bowed by the warm volume of adoration and contrary which issued from this hymenal magazine, the lady called to her aid five ladies as mischievous as herself. One pair of hands and one mind were, of course, quite unequal to the task of answering all, so the *bullet d'ou* were divided equally among them, and each was to make an appointment with the writers on the following Saturday afternoon, at four o'clock, on the lower side of the up-stairs saloon of a certain popular restaurant in Broadway. Rich of the ladies moreover who took the task in charge, chose a different colored paper for replies. Finally, it was agreed that the whole six should wear the exact costume prescribed for the inamorata whom the sighing swains would be there to see. On the other hand the gentlemen were directed to appear in all the varieties of attire and position which female ingenuity and mischief could devise. One was requested to wear a blue coat and brass buttons; another to have his hair parted in the middle; one was to be eating a piece of pork and beans, which, said the ingenious writer who dictated it, 'you can so easily expect will be called for by anybody else.' Others were to be partaking of various dishes, or to place themselves in such postures as were directed by the writer. At four o'clock on the prescribed Saturday afternoon every chair at every table on the lower side of the upstairs saloon was filled with sleek looking and highly perfumed Leenders, all gazing into each other's faces, and each secretly cursing the look which wedged him so closely out of the killing position and displays which he had been meditating ever since he got his note. And now the dishes smoked, and the wondering waiters flew! Even the perplexed landlord, amazed at this miraculous flow of business, was obliged to drop his own matter chop, and call out the entire force of his establishment, to meet the clamorous, if not threatening, demands of gentlemen, who feared they might not get their telegraphic plates of duck, or mess of pork and beans, in time. At length, the clash of steel and kick of stiff skirts was heard coming up the stairs one minute after the hour, and an innumerable appeared, dressed in dark green, with deep fur caps, and abundant drooping lace. She was wedged on the back of the head with an infinitesimal bonnet, and carried in her hand the magic ruff of cambric, whose Shakespearean strawberries intimated who was she. When she appeared the sensation was universal; the gentleman with the bull's head threw open his coat to the extreme; the gentlemen in the 'blue' coat and the bright buttons, buttoned his coat entirely to the chin; the gentleman who was to lean backward frequently, commenced tilting like a Chinese mandarin; the gentleman with the pork and beans became vociferous for more beans; while those who had duck, etc., were equally clamorous in complaining of the undue fulfillment of their orders. Never was there such a clamour heard in that usually well regulated upstairs saloon before, and, by the-by, never subdued more suddenly than when a new brush of skirts was heard coming up the stairs. All the Lotbarios were once more in position, when lo! another Cordelia, in all respects the reflex of the first, appeared bearing the slim of strawberries as a challenge in her hand, and sweeping with it like a Juno, to a seat near the location of the first. It is needless to say that the sensation was now extreme. Some of the gentlemen who were to part their hair in the middle began, however, to look less furiously at other gentlemen who had their hair parted the same way, as much as if to say, 'Well there is one for each of us, anyhow!' But most of the party seemed more troubled than before. A pause of some minutes succeeded before any new 'appearance' took place, during which time the Lotbarios were engaged in displaying their points to the best advantage, and some more ardent than the rest, pulled out the various colored notes they had received, and either pretended to read them, or laid them conspicuously on the table. 'There's one of my fellows with a blue note,' said mystery No. 1, over her spoonful of soup, to mystery No. 2. 'There's one of mine,' said Cordelia the second; 'he's got a pink note.' 'What do you think of Augustus there, with the pork and beans, who is so positively leaning his cheek upon his hand? Is my the first; but before the answer could be given apparitions three and four appeared, and hard upon their heels came five to six. There was now perfect consternation on the lower side of the up-stairs saloon of the fashionable restaurant in Broadway. The man of tilt fell backwards and was shot under the table; there was a general feeling after hats, and a gathering up of loose-handkerchiefs and canes. All at once after one of these short, sudden panics, which convey electric knowledge to the human mind, a general stammered took place, and the whole party, with more or less dignity according to the nature and shape they had assumed—made for the stairs and descended out of sight. It was minutes before they could hand in their checks and pay their score, and during this time the mischievous pay with strawberry-marked handkerchiefs, took full pay for their trouble in the hearty laugh which they indulged in at the ludicrous tableau and exodus they had just beheld: on the part of the gentlemen who were so sharp; after the 'silly little fortune,' and whose motives were entirely confined to the object of getting a 'congenial' partner with whom they could quietly settle down in life.'