

SPEECH OF THE CATHOLIC BISHOP OF LIMERICK.—The corporation of Limerick waited upon Dr. Butler, Catholic Bishop on Sunday, August 1, and presented him with an address of congratulation upon his return from London, and expressing the grateful sense of the evidence which the popular prelate gave before a committee of the House of Commons in vindication of the Catholic clergy and laity from the unjust imputations sought to be cast upon them. The Bishop, in reply, spoke in the following terms: "That title, which side by side with your clergy, you fought and won at the last election, has, within the last few days, been followed and crowned by the full victory of the cause you upheld; under the auspices of the greatest statesman of ancient or modern times religious equality is established and sectarian ascendancy overthrown for ever. I rejoice with you that the Catholic laity have borne so conspicuous and honorable a part in achieving this great measure. We must all rejoice, at the triumph of right over wrong, of justice over injustice; but our triumph is mingled with any ungenerous feeling toward those who have been vanquished. They are our neighbors and our brethren, and we would not unnecessarily wound their feelings or hurt a hair of their heads. Our joy is not that they have lost, but that ourselves have won; not that they have been cast down from an unfair ascendancy, but that we have been lifted up from under their feet and placed on a level with them before the face of the empire. Let us hope that the Catholic and Protestant people of this country, now that the wall of separation which kept them sunder for centuries is levelled, will unite in honorable and loving brotherhood, to work out, hand in hand, the regeneration of our country. Why should we not? We are all the children of Ireland. Why should we not join hands to raise her up and nourish her, and wipe the stains of long sufferings from her fair face, and try to array her again in that moral and material beauty that once was hers? Let us pray for this blessed consummation, and let us take care to prove to the world by our conduct that if Irishmen will not unite as brothers for the wealth of their country, the fault does not lie with the Catholics."

RELIGIOUS EQUALITY; THEORY AND FACT.—Some time ago our daily Liberal contemporaries very praiseworthy drew attention to the oppressive realities of 'Protestant Ascendancy' in Donegal and other distant counties, wherein it was found that the entire administration of civil affairs—the magistracy, the county officers, &c.—were monopolized by Ascendancy followers, to the exclusion of better men guilty only of professing the Catholic faith! In making those exposures, it seemed to be taken for granted that such glaring instances of antiquated oppression could be found only in counties far removed as it might be said, from the operation of public opinion. It very evidently never entered into the mind of any one that such a state of things could exist in this year of Grace 1869—fully forty years after Catholic Emancipation—here in the metropolitan City and County of Dublin! We are indebted to our valued friend Alderman Plunkett for the following:—

To the Editor of the Nation.

My Dear Sir—The other day we were shocked at the revelation of Ascendancy in Donegal. Please look at the following:—

- City of Dublin. Since 1841, out of 28 Sheriffs, 4 Catholics! 20 Deputy-Lieutenants—16 Protestants, 4 Catholics! 57 Magistrates; only 17 Catholics—5 had passed the chair; so that the figures stood 12 Catholics to 40 Protestants, not reckoning the ex-Lord Mayors. County Dublin. 23 Deputy-Lieutenants; only 4 Catholics; 3 of the four belonged to what we may call the Nobility class, and so could not well be passed over. 187 Magistrates; only 27 Catholics; 19 of these ex-officio or nobility; 160 to 18, deducting nobility and ex-officio.

Thus stood facts and figures on the compilation of Thom's Official Directory for 1869. A few changes since—half-a-dozen magistrates. If the Government are in real earnest and mean to give us Religious Equality not only in theory but in fact, Thom's next publication ought to show a different state of things.—Yours ever sincerely,

JAMES PLUNKETT.

We think it would not be easy to put this contrast more forcibly than it is put by our patriotic friend in the above communication. Surely here is a glaring and scandalous state of things, the continued existence of which will render the phrase 'Religious Equality' a bitter mockery and a pernicious delusion! In the City and County of Dublin there can be no pretence that Catholic gentlemen of public worth and social position, of education, ability, and fortune, cannot be named by the score who are eminently qualified for the positions from which they are excluded; while amongst the Ascendancy Garrison—(since such they are, in plain reality)—the effective strength of which the above returns exhibit, one could easily name as many who are destitute of any qualification save whatever may be contained in the profession of their peculiar political and religious creed.—Dublin Nation.

FURTHER LEGISLATION FOR IRELAND.—It is almost impossible to exaggerate the importance of the present crisis in the affairs of Ireland. The passing of the Bill disestablishing and partly disendowing the Irish Church has raised hopes in the minds of those who were not inclined to look to Westminster for remedial legislation, while it has strengthened the confidence of those who believed in the promises of English statesmen. On the whole, it has had the effect of inducing the great body of the people of Ireland to consent for once to give a fair trial to the Government of the day; and while we would not say that the vast majority of our countrymen have implicit confidence either in the good will or in the power of all the members of the Government to carry out in its integrity the new policy of 'governing Ireland according to Irish ideas,' we do say that their expectations have been raised very high, not by the words that have been spoken, but rather by the act that has been already performed. But from this very fact arises the serious and important consideration to which we wish to allude. If the Government have entered on their course without a determination to go on to the end—if they have offered the Irish Church Bill only as a sop to the prevailing discontent, and do not intend to follow it up by a thoroughly satisfactory Land Bill—if, in fine, they have proceeded so far with a desire to grant only what the moment may compel, and have thus raised expectations which are destined never to be fulfilled; then, indeed, we must say that they have acted rashly and wickedly, and have rendered the case of Ireland rather worse than it was before. If, indeed, the policy of the Government be thus dishonest and hollow, they have merely attempted to keep the torrent, which will flow with a volume and a velocity greater than before, because of the obstruction it will have met with. Now, we ourselves are much inclined to believe that if they were once thoroughly convinced of the necessity, the injustice, and the expediency of legislating according to the views of the majority of the Irish people, they would, if they could, attempt honestly to do so. We cannot say that it was simply through fear that Mr. Gladstone set to work to disestablish the Irish Church. If there were in his place a less honest man, or one determined to keep this country in a state of religious and social persecution, we have no doubt that he would have disregarded all the signs of the times, and would have given no consideration at all to the affairs of Ireland. We, there-

fore, cannot suppose that Mr. Gladstone will decline to deal with the Irish Land question in a satisfactory manner. And this is the great question for Ireland. We are only speaking the unanimous sense of the Catholic clergy and laity, and of a large number of the Protestants, when we say that they would willingly see a multitude of other questions postponed for a time, if only the present Parliament would achieve a just settlement of this. Before the discussion of this question is even approached, the consequences of not settling it effectually must be considered; in fact, the gravity of the present crisis, as we have endeavored to explain it, must be the roughly appreciated. It must be remembered in the first place, that disaffection has vital force in Ireland not merely because it is propagated from America, but because the minds of the people have been in a state of despair of any good coming from the English Parliament, and are, in fact, just in the state in which it is most easy to excite them to desperate enterprises. No half-measures, then, will do. It will be necessary that the settlement of the Land question, certain principles by admitted upon which a satisfactory measure can be framed. Above all, the principle with regard to land which the Irish landlords are so much in the habit of enunciating as just—that 'every man can and ought to be allowed to do as he likes with his own'—must be abandoned and thrown aside as untenable and immoral; and that other, 'the soil belongs to the whole people and not to a few alone,' must be substituted for it. Let Mr. Gladstone frame his measure upon this principle, and his measure will be just and equitable, and he will have the Irish people with him; let him weigh well all the considerations involved in the question and we doubt not that this is the principle he will find himself compelled to adopt.—Dublin Nation.

ORGANIZATION OF THE IRISH CHURCH.—The resolutions adopted by the archbishops and bishops at their late meeting will require grave consideration as to their working out, lest the discretion of the clergy or the patience of the laity should be overtaxed. The first resolution declares it to be 'the unanimous opinion of the archbishops and bishops that a general synod should, as promptly as possible, be assembled, in which the clergy and laity should be fully and equally represented.' The second resolution appears to provide very indifferently, or rather not at all, for the prompt action declared in the first resolution to be necessary; for the second resolution provides only for reform of clerical representation, and takes no step, and provides no basis for creating a lay representation. We seem, therefore, as far as ever from having 'as promptly as possible' a general synod in which the clergy and laity should be fully and equally represented.' The only step provided for in these resolutions—the reform of clerical representation—may prove tedious, and has, perhaps, less foundation than is supposed. The assembling of 'Convocations' as it existed under the Stuart kings has been advocated, as being the body which has given the sanction of the Irish Church to the Prayer-book and the Articles and as alone having power to repeal any Canon of 1634. The Prayer-book, we believe, has in Ireland a much longer existence than the Stuart Convocation; and general acceptance by the Church is, perhaps, a higher Church sanction than any recently imported formality could give. But it having been shown in our columns that previous to the 1st of January, 1871, Convocation cannot meet in Ireland without the Queen's writ and that method has been abandoned, and the archbishops and bishops are of opinion 'that inasmuch as the existing representations of the clergy in their provincial synods is imperfect, it is desirable for the carrying out of the foregoing resolution (i. e. for full and equal representation of clergy and laity) that these synods be convened to consider the changes which would be necessary to adapt their representation to the present circumstances of the Church.' These synods, being called 'provincial,' mean one clerical synod at Armagh and another in Dublin. Their acknowledged imperfection hardly makes it desirable to convene them for such a weighty work. But that imperfection is, perhaps, only half seen. There is a nominal representation of the clergy in the province of Dublin. There is nothing of the kind in the province of Armagh. The archbishop and the bishop of that province must take on themselves the task of creating an 'imperfect' representation of the clergy of that province, in order that what is so created may be reformed, so as to provide a proper representation of both clergy and laity. We do not write for the purpose of exciting jealousies, but only to guard against dangers which are but too apparent. The clergy and the laity are bound up together in one Church. They must stand or fall together. They are distinct classes. The clergy cannot create a representation of the laity, and the laity cannot accept it. The position of bishops is wholly different; they are bishops not of the clergy only, but of the Church; they have the same relation to the laity which they have to the clergy. Let them assert this position as they did in March and April last, and their lead will be followed as it then was. Episcopacy is on its trial in Ireland now. Let the archbishops call upon the laity to organize their representation, as they have called on the clergy to smend theirs; and let the general synod of clergy and laity be assembled 'as promptly as possible.' In this course we may hope that discretion and mutual confidence may even lead us to the united action by which alone the future of the Church of Ireland can be secured.—Dublin Evening Mail, Aug. 7.

THE SUB-SHERIFF OF LOUTH'S PREMISES SEARCHED FOR ARMS.—The week before last a very extraordinary event took place at Seaford, parish of Togher, in this county, which has caused a great deal of surprise in the neighbourhood. The great bulk of the people do not know what to make of it, or what was its object. We have been informed that on a certain day the police belonging to Dunleer, Clonmore, and Clonber Head marched from their respective barracks to the farm of Mr. Barton Bradshaw, Sub-Sheriff of Louth, and that they were under the command of Sub-Inspector Irwin. Mr. Bradshaw does not live on the farm, but the house is occupied by Mr. Callaghan, a caretaker, and his wife and daughter. The police having arrived, Mr. Callaghan was informed that they wished to search the house, and he inquired what they were in search of, but they would not inform him. He remarked that it was a strange proceeding; but the police cared little for his opinion, and proceeded with the search. They commenced at the bottom and searched all the rooms to the top of the house. Beds were disturbed and turned upside down, in order that the Royals might, if possible, discover what they were in search of. Presses, cupboards, and in fact every nook explored, and every place where anything could be stowed away carefully examined. The officers were next visited and managers, racks, bins, and lofts underwent examination. The police next proceeded to the backyard and turned up everything that might conceal the treasure they sought. A stack of oats challenged their attention, and it was thought they would take it asunder, but they decided on sparing themselves the trouble. They were resolved, however, not to depart without operating upon it, and so they stabbed it with their bayonets, doing no harm except to the rats and mice, if there were any of these vermin at home during the operation. And then, without finding what they were in pursuit of,

Marched up the hill, and then marched down again.

We may well ask what was the meaning of all this searching at Mr. Bradshaw's farm? We are told that the police went there to look for firearms. They must have had a warrant, and that warrant could not have been obtained except on the sworn information of some informer. Who, we ask, was this person if indeed there was anyone foolish or wicked enough to give such information? Did the police, then, go to their work without a warrant; and if so, who ordered them? These questions must

be answered, because such an extraordinary proceeding cannot be passed over without explanation. We ask the clergy and people of the parish of Togher will they permit this matter to pass without demanding the cause of such a visit to the farm of the Sub-Sheriff of Louth? If they remain silent, perhaps worse may be upon themselves. It is known that in other times the houses of men in this county were visited by the authorities, and that papers of great value were carried off such as bonds for money lent, promissory notes and leases, which were never returned. This matter, then, should not be permitted to drop quietly. Parliament has been prorogued so that the Government cannot be questioned there at present; but a memorial should be sent to the Lord Lieutenant on the subject. If the matter is not taken notice of at once, there is no knowing what may be done in other districts of the parish. It is altogether a serious affair, and the sooner the priests and people of Togher grapple with it the better for themselves and all other part of the country.—Dundalk Democrat.

ARREST OF A SUPPOSED FENIAN.—A telegram was received in Belfast a day or two ago by the police authorities, from the detective department in Liverpool, stating that there was a passenger from America on board the Liverpool steamer bound for Belfast, who had firearms in his possession. Constables attended the arrival of the Magnetic at Donegal-quay, and from the description which they received, arrested a respectable-looking middle-aged man, named James Beattie, and took him to the police-office Mr. Beattie, who is a schoolmaster by profession, came from Canada, where he had been for the last five years, and was bound for Cookstown, to which place he belonged. His luggage was taken to the police-office and searched, and in one of the trunks was found a gun, a six-barrelled revolver, and some ammunition. The arms were of a very old-fashioned description, and one or two of the chambers of the revolver were loaded. A great many documents were found in his possession, but nothing was discovered in any way to connect him with an illegal society. The documents comprised letters of recommendation, character, &c. Mr. Beattie in 1848 held the position of secretary to the Relief Committee in Ireland. He stated that the gun and revolver found in his trunk were put there five years ago, when he emigrated from Ireland, and that he did not remember having them in his hands since that time. He had 100 sovereigns in his possession; and the police being satisfied that he was in no way identified with Fenianism, or any other illegal society, allowed him out on his depositing the money for his appearance at the police-court to answer the charge of having arms in his possession in a proclaimed district without licence. Mr. Beattie was considerably surprised at the reception which he received on making his appearance on his native soil.

GREAT BRITAIN.

SOUTH-UIST.—It appears that there are nearly 5,000 native Catholics in the island of South-Uist on the western coast of Scotland. Several of the churches have fallen into decay, the people are very poor, and the Rev. W. McDonnell, the priest in charge of the Mission, is compelled to start on a begging tour, in order to raise funds to rebuild one of the churches.

The Echo, a London evening paper contains the following on the subject of the Cracow Nun—Morn, noon, and night, the Protestants of this country are ever on the alert to discover the failings of their Catholic fellow-subjects. The most frightful crimes occur all over the world; here, in England, an infant is murdered every day; the papers teem with the disgusting revelations of the Divorce Court;—yet all these are as nothing compared to a convent scandal. Look at the Saurin case, and see what tremendous sensation it caused; yet, after all, what were the revelations? "Kissing the ground," and "gnaster on the head," which were, no doubt, very silly forms of penances. But it would be remembered that things quite as silly are written in the Bible. The royal Prophet with ashes on his head looked every bit as ridiculous as Saurin with the dust, and going down upon his knees, three times kissed the ground as a token of their humiliation before the "Lord of Battles":—

"One King knelyd doune all in that stounde And all the Englysh men on eche syde And thyrre theyr theyr theyr the ground."

Lydgate tells us so in his verses, given by Nicolas in his "Battle of Agincourt" (p. 321). We are now in formed of an awful convent case which has occurred in Cracow, but which is no doubt greatly exaggerated. Some time ago we were told of a terrible convent scandal in Belgium which afterwards turned out a false report. We shall soon know the full particulars of the Cracow case. Should it prove to be true, the most that can be said is that the superiors is a disgrace to her religion, and no one will rejoice more than Catholics to see her severely punished by both the ecclesiastical and civil laws. But Catholics will not fail to remember that this convent case can no more injure conventional life than the scandals or revelations of a divorce case do the purity and sanctity of married life in general.

THE ANTI CONVENT MANIA.

(From the Spectator.)

We do not know a peculiarity in the British character which is more puzzling or unaccountable than its persistent malignity about nunneries. We can understand an Italian being rather bitter about them, for he has been fighting the priests all his life, and he regards the convent of both sexes as their strongholds, and he has been for centuries compelled to trust his children to their care; or a Frenchman, for he thinks woman's business is to charm men, and feels a row of celibates as in some sort an insult to his own powers of attraction; or even a German of the South, for he has suffered from nuns. They reigned under the Concordat in Austrian hospitals, and worse nurses, more especially for women in childbirth, it would not be possible to find. But Englishmen have never been oppressed by nuns, and are not especially hostile to old maids, and as a race are not by any means morbidly prurient, and though hostile to the Papacy, think no particular evil of ordinary Catholics, yet their view of nunneries is certainly more malignant than that of any Continental people. They will believe anything about nuns, the more unlikely the charge is, the more eagerly do they seize upon it. The notion that most nuns are very ordinary old maids, who so long extremely empty lives by performing religious ceremonies with great exactness, who sing psalms, and recite aves, and worship the confessor, just as Protestant old maids go to church, and teach classes, and worship the clergyman, seems absolutely incomprehensible to their minds. Catholic priests may be good men, possibly, though the mass of Englishmen never believe in their vow of continence, and consider the 'priest's niece' an institution to be found in every Continental parish; and monks are not specially hated except for their dress; but about nuns, Englishmen, for the most part, are implacable. They are all of them bad, except the Sisters of Mercy, who are usually exempted from condemnation, and who are good by an accident partaking of the nature of a miracle. All nuns are presumptively wicked, and every nunery is an institution more or less of a torture-chamber, a brothel, and a madhouse—that, brutally expressed, is the inviolable British Faith. So intense is the belief, that ordinary Philistinism gives way before it, and the most prudish of races circulates and buys and approves of tracts which, if they were directed against the Haymarket instead of the nunneries, he would prosecute. Decent people, God-fearing people in their way, actually subscribe to publish things for merely offering which they

would, in any other circumstances, punch the seller's head. As far as we can make it out, there is a positive wish to believe evil of nunneries. The people are delighted with this Cracow scandal, so delighted that if the Archbishop of Canterbury, or the Times, or Mr. Gladstone, or anybody they are accustomed to credit, were to say, what is probably the fact, that the case was an ordinary one of brutal cruelty to a monomaniac—a kind of case which was the commonest of cruelties in England fifty years ago—it would be set down as an ill meaning fool, who did not understand nunneries, and had not the proper detestation of them. A man like Mr. Newdegate, for instance, a county member of the best kind, a man in many ways of decided ability and with a character which raises the credit of the house—a more upright or disinterested person probably never lived—is quite capable of going into a wild rage with anybody who discredited the story of Barbara Ubryk, of founding a motion on it, or making a speech about it, in which he would show that the Cracow nunery was the ideal of nunneries, and that they were spreading in England faster than Trade's Unions. Indeed, another county member, Sir Robert Anstruther, is going to found a motion upon it. He has given notice that he shall next session bring in a resolution demanding the inspection of nunneries, the concrete form which English dislike of such retreats usually takes. We are by no means sure that, unless government interferes pretty sharply, he will not carry his motion, for it is quite certain that if it were submitted to a plebsite of the whole people, it would be carried by a majority of millions. The good folk, 'do them justice, are not prepared to prohibit nunneries altogether. To do that would be to interfere with religious liberty, and the one question on which the average Englishman prefers abstract principle to concrete expediency is religious liberty. He is not quite sure whether he would put down the Mormons, thinking it more correct, on the whole, to pelt Mormon devotees, lest they should be a precedent established for putting down somebody else with a more popular creed. But inspection!—that is a compromise of which he cordially approves. It would not be exactly an oppression, but would be an insult, would precisely embody his own suspiciousness of nuns, and their works, and their ways, without inflicting bodily pain or enforcing any pat restriction upon religious freedom. Why, if everything is all right, he thinks, should the Catholics object to inspection, as the Telegraph puts it, by an easy going, courteous old gentleman, who would probably see as little as he could help, and never wink at anybody in a veil or without one? Where is the oppression? The oppression is in the motive. No parent would object, though the schoolmistress might to the inspection of his daughter's school with the view of ascertaining the extent of the girl's proficiency on the piano; but suppose it were announced in Parliament and in every newspaper that the object was not that, but to ascertain if the young ladies were in the habit of having illicit babies or torturing one another, what sort of remonstrance should we have then? Members would be torn to pieces in the lobby, and the press would groan under indignant letters from half the mothers in the kingdom, while the whole country would go into a conspiracy to defeat the law. It is very difficult to analyse the exact meaning of an epistle which has lasted centuries, and has its root in history, particularly when that epistle is varnished over with religious phrases, but we believe that the present generation desire an inspection of nunneries, to speak with needless plainness, because they imagine that the nuns do not always observe their vow of chastity—that is always the charge in the libels—and because they think nuns may be forcibly confined. The first charge is an exact measure of the unreasonableness of the whole cry. Suppose it absolutely true to any degree dirty imaginations can invent, and what argument is that for inspecting nunneries any more than private houses? Why should nuns be specially prevented by the State from going wrong when those who are not nuns are not prevented? Since when has unchastity in the unmarried been declared a legal offence, or where is the law for inspecting Essex cottages because illegal babies are very often found there? We beg pardon of our fellow-countrymen for using such an argument, but it is really time to grapple fairly with the attack, and not nibble at it. As a matter of fact, we believe the suspicion to be in England absolutely baseless as a similar suspicion about any other group of respectable, narrow-minded spinsters of mature age, and to originate in an absolutely different state of things occasionally revealed in Italy and Spain. Of course in countries where girls take the veil at sixteen, where they are not in reality free agents, the convent being, in fact, a general mode of disposing of them, and where the vows are supported by law and opinion, there will be occasional scandals every now and then in girls' schools and private households. Where nuns are chosen so to speak, by lot, there will be bad nuns and good nuns. The tendency of convent life, with its minute espionage carried on by the aged or middle-aged, with its severe rules and incessant references to divine approval and vengeance is not towards such scandals, but rather towards small businesses and hardness of heart, but still no doubt scandals may occur. But in England, where a convent is not a provision, where no girl need take the veil if she does not like, and where every nun is absolutely free by law to call the nearest cab and go seek an engagement as ballet dancer if she pleases, the chance of such a scandal is very remote, quite as remote as in any girls' school with a handsome master to teach singing or gymnastics. With all Protestant England for detectives there has not been a good case of this kind established against the nuns; and if there had been what would it have proved? That a woman in a convent can be frail, like a woman out of a convent, an assertion certainly not strange enough or horrible enough to be the ground of a special law which no possibility could prevent such frailty in the slightest degree. But nuns may be 'incarcerated'—that is, we believe, the regular phrase—without anybody knowing? Why may they, any more than in schools or private houses? Of course, it is possible in all of them—we have had astounding instances of such things in strictly Protestant households—but why is it exceptionally possible in nunneries? English convents are neither palaces, like those of Austria, nor little cities, like those of Belgium, nor even houses walled in by public sentiment, like the convents of Ireland. On the contrary, they are private houses, in frequented places, watched by a hostile population with a never-dying wish to discover something wrong, and deriving all supplies from Protestant butchers, bakers, greengrocers, and candlemakers. How in the world is a nun to be locked up in such places against her will, so locked up that she can neither get out, nor send a letter, nor scream? There is a nunery in sight as we write, the most suspicious nunery in London with high walls, big gates, large garden, and air of utter seclusion; but we venture to say that if any young woman in the house with decent lungs took it into her head to scream for thirty seconds, it would take a regiment of the Guards to protect the place from the people. North London would be surging round the building in five minutes, and in a temper to shed blood. To say that the nuns have no power of imprisonment not possessed by any other group of respectable spinsters, say for example, the ladies managing an orphanage, is to say nothing. They have infinitely less, for they live amid a population which only needs a hint to believe them guilty of all the crimes under the sun, to find any amount of money for prosecutions, to set every detective engine in full hunt for corroborative testimony. The poor women would not have a chance with the jury, unless some of the fathers of the children they teach so well sat on it; and as for evidence, it would not be wanting if the charge were withcraft. The notion of houses so situated inhabited by persons so unpopular, and physically so powerless, being used as prisons is absurd, and but for the English hatred of nunneries

would be seen to be absurd without discussion, even if they were not filled with Englishwomen. Why, then, in particular, the most stiff-necked, lawyer-like of all human beings, with a positive abhorrence of cruelty, should be considered likely to change their whole natures because they are Catholics and devoted to religious duties, should be believed willing to submit to oppression, and torture, and confinement, is, we confess, a superstitious beyond our power of analysis. All we can say is, that if it were so, English Abbesses, or Superintendents, or Mothers, or whatever they may be called, would have much easier lives.

The brilliancy and power of the sun for the past week has been highly favorable to the crops in the British Isles, and a large harvest is now certain.—Nowhere in Europe has there been such a falling in the price of cereals as in England, and unless greater encouragement is given it will be found that foreign imports will be on a much smaller scale after the subsidence of the effects of the late rise.

Our ab's contemporary the Sun, in its article on the Session, says with regard to the Ministry and the Land Question in Ireland—The work of conciliation still remains to be completed by the legislation of next session. There is still the land problem to be solved. It is, if anything, more difficult than the Church question. The Conservative party and the Times, which has been quarrelling with the party throughout the session, endeavored to force the hand of the Ministry, and to compel them to say this year what they intended to do next year with this great question. But the attempt failed, as the concurrent endorsement scheme failed a few weeks later, and the way stands clear for a Ministry, strong in the success which they have already obtained, to march to other victories.

Our friends, the Orangemen of Liverpool, held a highly amusing meeting some evenings back in Birkhead. The gathering was presided over by Brother Harper, who, if I mistake not, is the celebrated secretary of the Protestant Alliance, an immense gun with a very terrible bore. The proceedings were opened by reading a chapter from the Book of Kings, and closed with an oration delivered with immense effect by Brother Johnson. Brother Johnson said a great many hard things of the Queen, whom he boldly accused of having violated her oath. 'We owe her and her eldest son,' said he, 'no allegiance for the future, and we shall never drink their healths.' Brother Harper was not less emphatic. He declared that henceforth the society would be simply religious, not political; and that since the Queen and the Prince of Wales had signed that rascally robbery bill, he would not ask them to drink their healths, but to that of the Duke of Edinburgh. So you see there are signs of an awakening in the Anglo-Iberian Orange mind. What they may lead to only Dr. Gunning can foresee.—Cor of Dublin Irishman.

NEXT SESSION.—The Home Secretary, in reply to Sir Roundell Palmer's enquiry of the 6th instant, stated that a measure will certainly be brought forward by the Government next Session to meet the change in the law of marriage necessarily created in Ireland by the Act of Disestablishment. He admitted that it would be desirable to take advantage of the same opportunity to settle the marriage question in England and Scotland also, but he declared that no absolute promise could be given on the subject, partly because the Ministers had not had time to decide upon the exact line to take in the matter, and still more because they are already pledged to bring in an Irish Land Bill and a Bill on the subject of Education, besides several minor matters, such as the discussion of international law in respect to extradition and foreign naturalization.—London Tablet.

GROWTH OF INFIDELITY IN ENGLAND.—Whence, I would ask, has come that almost general attack—not on the Church, but on all religion, and all religious profession—so common now in English society? Why is belief regarded as the badge of an inferior intelligence, and the esprit forts of the world alone counted amongst those who proclaim a bold infidelity? There were days when the original talker—the man who illustrated his opinions by happy imagery or appropos anecdotes—had his fair share of social success, and who never, to be interesting, was driven to be impious. Now a new school has grown up unaccountably able, and often witty who trade for the most part on the amount of shock they can impart to society by the rude encounter they give to what most of us were wont to believe as true, and by the amount of ridicule they can bestow on Scriptural incoherency.—Jornelius O'Dowd in Blackwood.—(The question put by the writer in Blackwood is easy to answer. Infidelity in England is the legitimate development of Protestantism in England.)

UNITED STATES.

An ambitious fellow in Connecticut appeals over his own signature, "Too the mechanics and laboring men of my native town. I will reprint you in the State assemblies irrespect of pollytics, religion or education."

The law-abiding character of the people of Chicago was nicely illustrated the other day. A woman assaulted her husband, pulled his hair, slapped his face, and otherwise abused him, but the husband was under bonds to keep the peace and did not retaliate.

Two boys in jail in Chicago for burglary have managed to escape through very soft sutures by covering themselves all over with soft soap.

A man was set upon in Cincinnati by half a dozen ruffians the other day and beaten about the head with clubs until he died. The jury of inquest returned a verdict of "death by compression of the brain from excitement brought on by altercation," &c.

COURT'S OWN IN A NEW ORLEANS COURT.—Many persons attending the sessions of the Recorder's Court in this city have been edified by the peculiar solemnity with which oaths are administered, and the awe with which they are generally taken. It so happened that Wednesday morning an ungainly looking specimen of the recently enfranchised made his appearance before one of these tribunals in the capacity of a witness. The judge, with an austerity of visage that at once creates the impression of profound melancholy, held out the book to the witness, and administered his solemn adjuration to speak the truth. At the conclusion, of course, it is expected that the witness will kiss the book. But this 'ward of the nation was unused to criminal proceedings, and entertained curious ideas of the manner and propriety of swearing, and stood erect.

'Why don't you kiss?' demanded the magistrate.

'Sir!'

'Ain't you going to kiss?' was again inquired.

'Sir!' replied the astonished darkey evidently making the meaning of the Court, and surprised beyond measure at such an invitation.

'Kiss, I tell you!' thundered the judge.

'Yes sar! yes sar!' exclaimed the frightened and trembling darkey, nerving himself for the contemplated embrace, and without more ado the long arms of the book of Ham were soon thrown around the judicial neck, and before he could be prevented a steatortian smack resounded through the court room.

'Quit you beast—help! help!' shouted the magistrate. But the darkey enjoyed the luxury, and the embrace was renewed with unction.

'Take him off! Take him off!' cried the Court, while the loud shout of the spectators testified their approbation of the fun. At last, however, the officers of the Court interfered, and the half-strangled judge was rescued from the clasp of the literal witness.

'Catch him! Put him in jail! I'll have him hung!'

were some of the infuriated objections of the court, as he leaned back against the wall, his face flushed and his clothes torn from the encounter.