

THE GRAND MASTER OF THE CANADA ORANGEMEN.—The Hon. John Hilliard Cameron was a great man, though we happen to have heard very little of him. He practised law, it appears, in Upper Canada, and varied his forensic occupations with the Presidency of the Orange Lodges. Mr. Cameron, like many a greater man, was unknown to fame, outside the reclaimed forest, until the Prince of Wales paid his transatlantic visit. Suddenly Mr. Cameron paid his Orange foe. He became a person of consequence. He sought local notoriety, and found a European. That was something. The heir to the British throne was insulted, and Grand Master Cameron took a leading part in the offensive demonstration. It appears the brotherhood, when the first burst of passion subsided, were not satisfied with their position. They felt "queerish." They were the laughing-stock of Europe and the curse of England, reproached and ridiculed by every man of sense. Their loyalty was impeached by a Minister of England, who saw the "lads" at play, and gauged them to the thickness of a line. So they sent over their Grand Master and Plenipotentiary—John Hilliard Cameron—to present an address to the Queen, praying for the dismissal of the Duke of Newcastle. He tells us the address was graciously received by the mother of the Prince of Wales, and the triumph of the Canadian Orangemen was complete. Very likely! Brother Cameron, after his official business was done, proceeds on a popularity tour. He was invited by the Ulster brotherhood to receive their salutations and congratulations, and he attended. Mr. Stewart Blacker appears to be the permanent Chairman of all the meetings, provincial and metropolitan. He greeted Brother Cameron in Belfast—and Arranah, we believe—and now we find him accompanying the G. M. U. C. to the capital, and filling the chair. Why did not the Dublin brotherhood treat their guest to a bit of a procession round King William—or give him "a banquet"—or show their appreciation of his services and worth in some more substantial form than a hungry meeting in the Round Room? We think the reception, on the whole, was cold and even shabby—but tastes differ. Mr. Blacker's candid challenges a remark or two. What he wanted in the Orange institution was, above all things, "a solidly organized" organization. That was the want and it must be repaired. Orangemen must not only be organized, but organized as soldiers. Soldiers require guns and bayonets, powder and ball, and the janissaries of the north can never be a perfect body without the equipments which constitute a soldier! Perhaps you would wish to know what position Mr. Blacker fills in the confederacy, or whether he speaks with the voice of one having authority? In looking over Dr. Madden's Address to the People of England on the Orange regime in Ireland—a very valuable and seasonable exposure of the "system" we find p. 30, the name of Stewart Blacker among the twenty-seven Deputy-Grand Masters! So you see the Drill Master is a man of note. One Mr. John H. Nunn devolved the delightful duty of proposing the first resolution, seconded by an ancient friend, John Judkin Butler. Up rose "the favored guest," and delivered a speech which evoked much applause. Happy day! to find himself "in the place where Orangemen had sprung—and to pass over the fields recognized in story." We wonder did Mr. Cameron visit Dolly's Bone and Derrymacash, or did he allude to those as the historic fields which inspire the Canadian Orangemen with so much enthusiasm? He talked about many things, nothing came amiss to the thirsty ears which took in the words of so great a personage. He labored hard to expunge the Canadian boys from the charge of disloyalty. Mr. Cameron asserts that if the Orangemen had timely notice of the Prince's resolution to countenance no party demonstration, they would have succumbed—but he admits they had twenty-four hours' notice from the Duke of Newcastle, and that was sufficient to remove the Orange axes "decked with the portrait of the great and good King William." If they were disposed to carry out the wishes of the Prince, they had ample time to divest the demonstration of a party character. Besides, it had been long known throughout the province that the Prince would not accept any party addresses or demonstrations. Mr. Cameron complains that the Catholic hierarchy were drawn up in their robes when they presented their address, while Orangemen were taboed because they wore aprons and sashes. The hierarchical costume was something very different from the tawdry rubbish of Orangemen, and was accepted by the Prince as a mark of respect, while properly he repudiated the aprons and sashes as offensive. Really, people are sick of this Orangemen, whether in Ireland or Canada. It is the pest and bane of every country which has the misfortune to nurture it. Canadian Orangemen in his pulpit days, very nearly committed England to a war with the United States in sending the Caroline on fire over the Falls of Niagara. Mr. Cameron boasts of that feat in the early annals of the institution. Whether it was justifiable or not does not diminish the terrific risk England incurred, and which was only averted by the good sense of an American jury and the friendliness of Daniel Webster. We alluded to Doctor Madden's pamphlet. We wish it were generally known and widely circulated in England, for in a brief compass it develops the criminality of the system in which Mr. Cameron discovers so many virtues. The Head Lodge does more than such bodies usually do; and we venture to say, no other body ever dared to do what the Grand Lodge of Ireland has done, and, for aught we know, is doing up to the present moment. Three years ago an official document was published for the use of the brethren, and in the following year it was suppressed. All outstanding copies were called in or bought up, but the assiduity of such an inquisitive collector as Doctor Madden—who has done more than any living person to cast light on the dark deeds of Orangemen—fell upon an "outsider." It contains a report of the proceedings of the G. L. from the 3rd to the 5th of November, 1857, *proprio*, of the Lord Chancellor's letter to the Marquis of Londonderry, threatening to deprive all members of the institution of the Commission of the Peace. The records on that important occasion show two remarkable things which are eminently worthy of public attention. The Grand Lodge is a Court of ultimate Appeal to confirm, annul, or modify the decrees of inferior tribunals. It exercises judicial functions, and prescribes the political course Orangemen shall pursue in election times. We find it taking cognizance of marriage, and expelling husbands who had taken "Papist wives." You may smile at this, or pronounce it a calumny on the Lodge. Judge for yourself. Here are a few specimens to corroborate the charge:—

Antonia—Expelled Thomas Beard, Samuel Marcan, and Thomas McBlain, for marrying Papists.
Cork—Robert O'Callaghan, for marrying a Papist.
Down—Thomas Carraway, for same; John Hamilton, James Harper, ditto.
The list of expulsions for political delinquency is much fuller. In Londonderry, expulsions and suspensions abounded. Forty-four were expelled for voting against their Grand Master, Sir Henry Harvey Bruce, whom Mr. Greer overthrew once on a time. Another batch suffered a lighter infliction.—They were suspended for seven years for "using their influence" against the Grand Master. The Convention Act was clearly violated on that occasion. The Grand Lodge was attended by representatives of four from the several districts in which Orangemen prevailed. Dr. Madden hesitates to say whether the Convention Act was violated, because the rules were revised by an eminent lawyer, and all made safe. Perhaps there may be some difficulty in proving such a combination or conspiracy as would ensure a conviction, but other distinguished lawyers than the revisers of the rules were decidedly of opinion that the Orange Institution, under its new regis, was an illegal body, and quite vulnerable. When Orangemen assume much of its old rampancy from long impunity, and friendly exchanges take place

between Canadian Grand Masters and Irish Deputy Grand Masters—when as Doctor Madden shows, the central body in this country usurps judicial functions, and sends forth authoritative decrees expelling or suspending electors who exercised a constitutional right in a conscientious manner, or brothers, who brought shame on the Order by "marrying Papists," it is not time to strike at the root of so much mischief, and scatter the institution to the winds?—*Dublin Freeman*.
MIGHTY GRAND.—Brother Cameron, a tremendously Grand Master, is over here on behalf of the outraged and insulted Orangemen of Canada, to seek consolation from the Irish Brethren, and to tell the Prince of Wales's mamma how bad a boy she sent in the person of the Duke of Newcastle, in charge of her son to Canada. He has been grandly received in the Orange Hall, Belfast, by a crowd of the grand worthies who lately gave the Protestant Bishop so grand a mobbing in that town. He has visited Dublin, and had some equally grand doings there. He is next to visit Londonderry, where he is to embrace and weep upon the necks of the grand fellows who howled down Mr. Dawson and drowned his lecture in a chorus of obscene songs. The Brethren are to execute for him in the style of that evening a number of those duties, "Doran's Ass" to be repeated at least three times. After which the murderer of the Catholics at Derrymacash is to be brought forward for admiration. We should not be in the least surprised if another little affair on the Derrymacash pattern was got up previous to his leaving, in order that he might be able to take up the loyal Orangemen of Canada a full account of the promises of the Brethren in Ireland. It is said he has frankly confessed that the boys of the old country can yet carry the palm from the Canadians in the drinking line, and that he, though a G. M., found himself no more than a child besides some of the interior Brethren in parts of the north of Ireland. He means to propose that there shall be a grand belt prepared, and drank for annually by three picked men from Belfast, and three from Toronto, where he says the most brainless, and consequently the most difficult to infuriate, of all the Canadian Orangemen are produced. The lodges regard the idea as truly grand.—*Dublin Nation*.

GREAT BRITAIN.
MR. TURNBULL'S CASE.—"L" writes to the *Times* thus:—"Some days have elapsed since the publication in your pages of a correspondence between the Master of the Rolls and Mr. Turnbull—a correspondence which must disgrace the public opinion of this country in the eyes of the whole educated world, unless some measures be taken to rescue us from the tyranny of a self-constituted and irresponsible inquisition. The virtual annulling of an appointment made for the purpose of forwarding historical research by a man so eminent for integrity and learning as Sir John Romilly is but the prelude to encroachments and aggressions on the part of those self-styled religious societies which will threaten all liberty of conscience, and cannot fail to become intolerable to the feelings and dangerous to the fortunes and characters of all educated people. The same machinery that has now been used with success against Mr. Turnbull, because he belongs to the Church of Rome, may next be brought to bear against any man whose scientific attainments and religious opinions, of whatever kind, expose him to the hostility of a narrow-minded faction, and may place a very various and distinguished company in a new *Infer*. *Expurgatorius* of persons. Will you not, Sir, exert your power to resist this public triumph of a body of men who are ready to persecute learning and merit in all whose religious opinions differ from their own?"

HOUSE OF COMMONS—FEB. 11.
BIRTHS, MARRIAGES, AND DEATHS.—Mr. Cardwell, in moving for leave to bring in a bill for the registration of births, marriages, and deaths in Ireland, stated the general advantages which had flowed from the practice in England and Scotland, and said he felt sure of receiving the general concurrence of the house in this bill. He proposed that every poor law union should be the district of a superintending registrar, and that every medical district into which the union was divided should be the district of a registrar, who was to collect the statistics. There were 160 unions, and consequently there would be 160 superintending registrars. There were 700 or 800 medical districts; but they should sub-divide some of them to bring home the machinery to the classes for whose benefit the measure was introduced. They, therefore, would have more than 700 or 800 of those districts throughout the country. The clerk would be in almost every case the superintending registrar, and the medical gentleman would be the person charged with the duty of collecting the actual statistics of the population—assuming that the remuneration calculated upon the English scale of payment would be an adequate inducement to those gentlemen to accept the office, which it was now proposed to create for the first time in Ireland. It was proposed that the registrar should return half-yearly to the superintending registrars the result of the statistical collections, and that the superintending registrar should make a similar return half-yearly to the Registrar General; and that the result of the whole returns should be laid before parliament in the same manner as was done with the statistics in this country. He would next correct the more difficult cases—namely, the cases of marriage. With regard to the marriages of Protestants, no difficulty would arise, for those were already provided for by law; but what was to be the mode in which the statistics in regard to Roman Catholic marriages were to be obtained? He proposed that the State should undertake to furnish the Roman Catholic clergy who celebrated marriages duplicate books, and that they should make entries recording any marriages lawfully celebrated by them. He trusted the Roman Catholic clergy, looking to the advantages which this system was intended to confer upon the communities amongst whom their labors were carried on, and whose interest they had at heart, would not object to the proposal contained in the bill, and would return copies of the duplicate books to the superintending registrars—the clerks of the union elected by the ratepayers of the districts in which the marriages were celebrated. The superintending registrar would be required to return those marriages to the Registrar-General in the same way as the births and deaths were returned, and in that way a complete system of registration might be effected without offence being offered to any portion of the community. Certain charges connected with the return were defrayed in England out of the Consolidated Fund. The charges which in England fell upon the local rates would likewise be defrayed in Ireland by the local authorities out of the money in their hands. In conclusion he moved leave to introduce the bill.
Mr. V. Selby thought the Catholic clergy would object to be made the unpaid bailiffs of the British government to make these returns. Besides, they sometimes married a Protestant and a Catholic, which was declared a felony, and could they be expected to convict themselves? The Chief Secretary should consider this matter.
Mr. McMahon also alluded to the penalty for mixed marriages, and said a clause should be introduced relieving the Catholic clergy from such penalties. He asked, would the present registrars of births, marriages, and deaths be continued as long as they lived, and if not whether some compensation would not be given to them for the loss of their offices?
Mr. Cardwell said the bill did not interfere with the registrars. It left them entirely untouched, so that no case for comment could arise. With regard to the question of mixed marriages, all he could say was, that the bill had been most carefully framed so as not to impose any difficulty or any penalty on Roman Catholic clergymen who celebrated mixed marriages.
Leave was then given to bring in the bill.

Mr. Hubbard has beaten the Chancellor of the Exchequer on a motion for a Select Committee on the Assessment of the Income Tax.—*Times*.
PROGRESS IN WEALTH.—An income-tax return has been issued which shows what progress this kingdom has been making within the last few years. The total amount of income and annual value of property assessed to the income-tax in the United Kingdom has risen from £308,317,656 in 1854 to £335,730,254 in 1860. The increase of taxable income in England in the six years has been £26,348,685, and in Ireland £1,701,993, but in Scotland there has actually been a decrease of £638,080. This decrease has arisen from a very large falling off in the return under Schedule D,—the profits of trades and professions, &c. The income taxed under that schedule in England rose from £76,215,936 in 1854 to £81,921,267, in 1860, and in Ireland from £4,621,069 to 4,891,652, but in Scotland it fell from £12,185,924, in 1854, to £8,226,144, in 1860; in 1858, after the commercial crisis at the end of 1857, it fell 2,500,000 below the previous year, and has never recovered. The income assessed under Schedule A, the annual value of lands, houses, &c., has risen greatly in all three kingdoms; in England it was £29,274,309, in 1854, and £32,082,749, in 1860; in Scotland £1,947,791, in the former year, and £2,974,080, in the latter; in Ireland £11,767,810, and £12,893,829, respectively; an increase of almost £16,000,000 in the whole nearly half of which is from houses, and another quarter from an increase in the profit of railways. A very large increase has taken place also in Schedule E (public offices, pensions, and stipends), from £14,416,552, in 1854 to 19,639,220, in 1860. The total income assessed to the income-tax in 1860, was in England, £282,718,049; in Scotland, £29,913,124; in Ireland, £23,099,081.

The Registrar-General for Scotland in his monthly report for the eight principal towns (with a population estimated at 908,646) states that the marriages in December, 843 in number, were more than he had ever before registered for that month.
There is no feature of this wonderful age more extraordinary than the growth of our Navy—its growth in all senses. But a few years ago a ship cased with thick plates of hammered iron over and above sides of wood and of sheet iron, between 400 and 500 feet long, of 6,000 tons burden, and calculated either to steam like a yacht or to sail like a clipper, would have sounded like the chimera of a crazed imagination. It would have seemed as idle a fancy as that floating palace of the Roman Emperor at sea at its moorings. Yet this is only the latest experiment, and, as it has eclipsed other prodigies, so will it be eclipsed in its turn. It stands to reason that the larger the ship the thicker may be its coat, without adding too much to the total weight. An elephant, a rhinoceros, or a whale can carry a thicker hide than an animal of a quarter its weight. We must keep up with science and invention. Progress is costly. These iron monsters require as much wood as the old three-deckers.—*Times*.

The *Economist* says:—"The Protestant Alliance evidently conceive that they are doing a great national work in accomplishing these great ends. The next 'monthly letter' will probably contain expressions of the most sanctimonious joy,—'gratitude to God' they may probably call it,—for the success of this little piece of petty inquisitorial spite. We should have thought it quite beneath the dignity of a religious purpose to assume that no Roman Catholic gentleman, however high his private character for probity and honour, having once expressed a respect for the Order of Jesuits, can be trusted to index State papers faithfully, merely because they might possibly tell against the credit of his Church. These are the malignant kind of assumptions which only so-called 'religious associations' seem to make. They are apparently founded on that quality of the mind which 'disbelieveth all things, distrusteth all things.'"

The *Guardian* says:—"The fanatics are howling out a savage *Jo triumph* on the forced resignation by Mr. Turnbull of his post in the Record-office, to which he was appointed by the Master of the Rolls. Mr. Turnbull was acknowledged to be eminently fitted for the duties of his office; but he is a Roman Catholic, and the Protestant Alliance and the Scotch Reformation Society, having experience, it seems how public documents have been made to speak the language they approve, were in an agony of terror at the idea of these dangerous weapons being wielded by an unfriendly hand."
The *Star* says:—"The incessant howling of a troop of fanatics has deprived the nation of an able and honourable public servant, by gadding into resignation of his office a gentleman against whom nothing was even pretended to be alleged, but that he professes a religious faith which Exeter Hall holds in intense abhorrence. We are by no means sure that the Government ought to have at once accepted his resignation. These frenzied fanatics should receive a sharp and wholesome lesson, and be taught that the arrangements of our administrative departments are not to be regulated in accordance with the caprices of their intolerant hate."

The *Saturday Review* says:—"We do not know what rite in the Puritan ceremonial exactly corresponds to singing a *Te Deum*. Probably a three hours' sermon on a text out of the Apocalypse, divided into fifty heads, would be the kind of ebullition with which a faithful vessel would signalise the overflow of his joy. Whatever the form may be, it will assuredly be put in practice next Sunday in every edifice wherein Evangelicals are wont to congregate to listen to the damnation of their neighbours. A mighty deliverance has been wrought. The heathen have been smitten hip and thigh. The saints have had a sweet and consoling victory. By indomitable perseverance, by private circulars and personal solicitations, extending over the space of eighteen months, they have worried and baited a luckless Roman Catholic civil servant into giving up his office. The ejection of Mr. Turnbull out of the Record-office, simply on account of his religion is a feat worthy of the less degenerate days of Oates and Dangerfield."

Mr. Punch also congratulates the "Saints" upon their triumph.—Exeter Hall hath prevailed, it seems and hath compelled Mr. Turnbull, of the Record Office (we mean the National Record Office, not that of the offensive newspaper) to resign. He is driven out because he is a Catholic, and the Exeter Hall Protestants entertain some extraordinary conviction that he might do something dreadful with the records of the realm. What this could be Mr. Punch is still as much at a loss to comprehend as he was when the agitation against Mr. Turnbull first excited Mr. Punch's ridicule. But when old women are once terrified, no argument will persuade them that a stick is not a gun, or that a gun cannot load and fire itself. The Exeter Hall old women have gone on howling until it was impossible for Mr. Turnbull to retain his place. He goes, but not for a dozen such victories would Mr. Punch have been one of the body of so-called Christians, whom Sir John Romilly, Master of the Rolls, indignantly rebukes for this act of "persecution." To be branded by a Romilly is not a fate to be desired by any good man, and Mr. Turnbull is amply revenged. The sooner the lying pretence of "brotherly love" is taken down from the front of Exeter Hall the better *Dele Philadelphieum*, and *lege Full-of-Dull-Folly*.—*Punch*.

The *Daily News* says the "Great Eastern" was to leave England for Norfolk, Va., the first week of March, where she has been guaranteed a cargo, chiefly cotton, for England; the freight of which will amount to \$75,000.
It is rumored that Mr. Bright is so disgusted with the conduct of the Government that he has tendered his support to Lord Derby and his party, if they will take office and introduce a measure of Reform similar to the one they produced the year before last. It is also said that Lord Derby can overthrow the Government at any moment he pleases.—*Era*.

ENGLISH IDEA OF THE ANOCEAL STATE.—A gentleman walking through Knightsbridge, in England one Sunday lately, overheard the following conversation between a man and a woman, who appeared as if just come from some pleasure trip into the country:—"Blow me Bill, how tired I do feel. I'm as miserable, too, as a starved herring. What a miserable world is this. I wish I'd never been born, that I do; and now that I am born I wish myself dead again." Man—"Why, Bet, what's the matter with you now? What are you grumbling about. Woman—"Why, don't I tell yer I am as miserable as a rat?" Man—"Miserable, indeed! Why, what on earth would yer have? You was drunk Monday, and you was drunk again Wednesday, and I'm blessed if you haven't had pretty near enough to day. If that ain't enough pleasure for yer I don't know what is. I suppose you wants to be a downright hangel here upon earth."

THE SPREADING OF A REPORT.—The servant of No. 1 told the servant at No. 2, that her master expected his old friends, the Bayliffs, to pay him a visit at Christmas; and No. 2 told No. 3 that No. 1 expected the Bayliffs in the house every day; and No. 3 told No. 4 that it was all up with No. 1; for they couldn't keep the Bayliffs out; whereupon No. 4 told No. 5 that the officers were after No. 1, that it was as much as he could do to prevent himself from being taken in execution, and that it was killing his poor dear wife; and so it went on increasing and increasing until it got to No. 33, where it was reported that the detective police had taken up the gentleman who lived at No. 1, for killing his poor dear wife with arsenic, and it was confidently hoped and expected that he would be executed at Horsemerger Lane Goal, as the facts of the case were clear against him.

THE BLACK PRINCE.—This tremendous floating battery, which is now in the course of completion in the building yard of Messrs. R. Napier and Sons at Govan, will, unless some unforeseen delay should supervene, be launched on the 12th of February next. The *Warrior*, the first ship of this new iron-clad class was launched a few weeks ago in the Thames, and it may be presumed that the Clyde-built battery, the name of which is to be the Black Prince, will be in every way worthy of those builders and engineers who in bygone years have turned out the most magnificent mercantile steam fleet in the world. In the construction of these peculiarly powerful ships we are following the example set us by the French in their precursor ship, the *Gloire*, and considering our great aptitude for this kind of work it may not be too much to assume that we shall not be content with placing ourselves on a par with our French neighbours, but that we shall "better the instruction." The Black Prince has the following general dimensions:—Length from figure head to tail-rail, 419 feet; length between perpendiculars, 380 feet; breadth (extreme), 58 feet; depth (moulded), 41 feet; tonnage (builder's measurement), 6,657 tons. Externally she appears to be a singularly handsome and very sharp screw vessel of the above colossal dimensions, and when at her load-draught will present a row of main deck ports about 3 feet 6 inches deep, by 2 feet wide at a height of about 9 feet 6 inches above the water but there are also to be various guns on the upper deck, which will fire through ports in the bulwarks. The vessel has been constructed to carry 40 guns, 34 of which are to be placed on the lower and six on the upper deck. At present we believe 68 pounder long-range guns will be employed; but probably in the sequel Armstrong 100-pounder, or at all events rifled, guns will be introduced. In effect the vessel may be described as a strongly-built iron screw vessel, having the greater part of her length multi-valveable against shot and shell by a sheathing or armour of wrought iron slabs; but she is the true water-tight shell of the vessel, would inevitably strike the joints of the latter, 18 inches of East India teak timber are interposed between the armour and the skin of the vessel. The timber, of course, covers the vessel from stem to stern. It is laid in two thicknesses. The armour slabs are bolted over the whole, and screwed up against the inside of the hull plating. The armour consists of forged iron plates, 4½ inches thick. Each plate is 15 feet 6 inches in length by 3 feet 2 inches in breadth, and weighs upwards of four tons. The plates are all fitted into one another with groove and dovetail joints involving an immense amount of labour; and as there are no fewer than 200 of these used in covering the outer surface of this immense locomotive marine fortress, the weight of the mere armour of the vessel is not far short of 900 tons. We have mentioned that the moulded depth of the vessel is 41 feet. The armour plates cover 22 feet in depth of the top side 16 feet of which will be exposed above the water line the armour thus descending about 6 feet below the surface of the sea. If a cannon ball should strike her below the protected superficies, its velocity will be so much exhausted by the distance it has to travel through the water before it can strike at such a depth, that the damage therefrom will be consequently trifling. We have also said that the length of the vessel is 380 feet between the perpendiculars. Of this distance the armour covers 220 feet longitudinally along each of the vessel's sides, and it thus presents literally a wall of iron to any opposing fleet. But these tremendous plates are carried across or athwart the ship at each end of this wall, forming an internal bulkhead of a strength equal to the outside of the vessel. The vessel is built in compartments, so that in the event of any part receiving damage that damage is confined to the particular locality, and she continues about without sensible diminution of her buoyancy. A large number of thwartship bulkheads of malleable iron, running at right angles to and between the longitudinal bulkheads, have been introduced, so that in the extremity improbable event of shot penetrating into the interior of the vessel the damage is restricted to the compartment to which it has forced itself; and hence even in the event of known modes of stopping shot-holes and the concentrated action of the ship and engine pumps upon the particular compartment being insufficient to keep the water under, these compartments may be filled with water without the least injury being sustained by the immediately joining compartments. The magazines are also enclosed and protected by double bulkheads, the space between being capable of being filled with water as a security against, as regards them, the far more appalling accidents of fire. Her engines are to be of 1,250 horse power, supplied with steam from ten boilers. It is expected that she will attain a speed of 14 or 15 knots an hour.—*Glasgow Herald*.

PROTESTANTISM IN ITS CONSEQUENCES.—It has frequently been urged by the upholders of the Catholic Faith that Protestantism has within itself the seeds of unbelief; and this proposition has been as eagerly denied by the unctuous advocates of an "open Bible" as the sole ultimate court of appeal in matters of doctrine, apart from any allowance for the traditions of antiquity. Though, however, the truth of the proposition is denied in words, there turn up, from time to time, as the world's history progresses, certain awkward facts, which give a color at least of presumptive truth to the oft-reiterated assertion of the Catholic world. A more than ordinarily venturesome spirit let loose from the moorings of "Evangelical Protestantism" with too much logic to admit its conclusions in theory, and too much charity to carry them out in practice, sets forth in search of a Faith. With all his prepossessions against authority, and in favor of private judgment, and with a sort of rough-and-ready contempt for councils and fathers it is not remarkable that he should shape for himself "a creed" which approaches as nearly to "something new under the sun" as our belief in the inspiration of Solomon will allow us to believe that anything human can. The wanderer, who has but carried out his principles to their conclusion is denounced by the *coleridge* of his former patrons with a bitterness which throws into the shade

the anathemas of Lateran or of Trent. The fact, however, remains that he came forth from "Evangelical" Protestantism, and shaped his "Creed" on principles of inquiry which no "sound Protestant" could deny. Hitherto, however, the enses have been but rare and detached. It has remained for the year which has so lately passed to present to the shuddering gaze of Christendom something like a combined effort of unbelief. "Essays and reviews" have revealed to us truly Protestantism in all its consequences. Hitherto the teaching of Rationalism has merely been esoteric; now it seems to have assumed the functions of an "Evangelist" (if such a term can be applied) and come forth to proclaim its dogmas with unequivocal clearness. The writers of "essays and reviews" believing that the Christian world has in its *honest* simplicity played long enough with "the story of a serpent tempter, of an ass speaking with a man's voice, of an arresting of the earth's motion, of a reversal of its motion, of waters standing in a solid heap," and such like purities, desire to emancipate it from such bondage, and to bring it to a frank recognition of the common views of nature which the Bible contains. Dr. Temple, the Head Master of Rugby, kindly helps us over the first stile in his essay on "The Education of the World"; and the *Fortesque* is further gently sloped towards the "Averna" of unbelief by Dr. Williams of Leicester. In his essays on "Dunsen's Biblical researches," having done their utmost to take objective Christianity away from us, we are treated by the next writer, Mr. Baden Powell, to a dissertation on "The Evidence of Christianity," in which he denies the credibility of miracles. "The National Church" would, according to the schemes of the Rev. H. B. Wilson, be a most anomalous "omnium gatherum" of unbelievers; but, best, on the showing of the first four writers, it might accidentally have a spark of Christianity in it. Mr. Goodwin, in his essay, disposes of the Mosiac Cosmogony as "the speculation of some Hebrew Descartes, or Newman, promulgated in all good faith," and bestows a sort of insulting patronage on Moses, which might almost stir the wrath of the "meekest of men" as he lies in his grave. Mr. M. Pattison gives us his view of the tendencies of religious thought in England, 1688-1759; and Professor Jowett is, in conclusion, kind enough to tell us how to interpret the Bible, which his colleagues have endeavored to demolish. Such is the latest effort of unbelief; and such, we maintain, is an unimpaired development of that Protestant teaching which leaves the soul to ride upon a sea of doubt. It is a fact of no small significance that among these new advocates of a new theory is Mr. Wilson, the stern denouncer of "True 26" and Dr. Newman; and it is not a little strange that the man who a few years ago could tolerate none but the most liberal interpretation of the articles, would now, in his spurious charity, faintly comprehend within the limits of the "National Church" every conceivable form of heresy—past, present, and to come. We thank "the Essyists" for the lesson they have taught us; we thank them for the fearless proclamation of a great truth, which will in no day be brought home to the consciousness of England, that there is no middle ground between unbelief and the Catholic faith. The soul of man must either bow itself before the Word of God, and the consecrated traditions of the past, or it must cast its crew in a mould of its own devising, and sink to the depths of an unrelenting materialism. If we once lose the definition of the faith stamped with the impress of Catholic antiquity, there is nothing to prevent its being at once precipitated into that abyss of modern unbelief from which are ever rising up the most impotent ravings against the truth of God, impatient questionings of His Majesty, and leveled speculations on His attributes. The position assumed by "the Essyists" is not another proof of that, unless the faith is held whole and entire, it is virtually not held at all. The *Tablet* says: "There is a leading article taken from the last number of the *Union*, the organ of that party in the Church of England as by law established, which speaks of the title of Protestant. We do not pretend to understand their position, or to account for their remaining where they are; but accepting them and their working as a fact, we may surely pronounce it one of the most remarkable facts of the day."—*London Register*.

THE FUTURE OF THE CHURCH.—By presenting the strange story of the adventures of the *Union*, Sir Bernard intercepts a remark which, for moral significance, is perhaps unequalled. "Worship, strenuous mechanics, and lawyers," says a well-organized great and flourishing house, but misers a wretchedly the patriarchs of families of undying poverty. The same remark may be made in reference to those who gathered round by the slave trade, they never flourish! It has been ascertained as a positive fact that no two generations of a slave-ship's race ever continued resident on the estate acquired by the unholy pursuit of the founder; and a similar observation applies to a certain extent, to the profits of the usurer. A very learned friend of mine, deeply versed in the vicissitudes of genealogy, assures me that he never knew four generations of a single family to endure in a regular unbroken succession.—*Burke's vicissitudes of Families*.

THE TRUE CAUSE OF OUR CALAMITY.—No reflecting man can now doubt, for a moment, that Protestantism, in its unbridled license of private Scriptural interpretation, is the true cause of the terrible calamity which is now upon us, and which threatens to grow in dimensions until we shall be overwhelmed in utter ruin. Protestantism, Bible in hand, has succeeded in arraying section against section, and stirring up those bitter feelings which render all cordial union of these States next to an impossibility. The Protestant preachers North have followed and enforced that interpretation of the Bible which makes slavery a sin, crying aloud to Heaven for vengeance on the Colless slaveholder; while the Protestant preachers South, following their own private interpretation of the same inspired record, have proclaimed slavery lawful, and some of them have even gone to the length of evangelizing it as a blessing. The Protestant sects split up on this very issue; long before the politicians thought of making it a political watchword. The Union was already morally dissolved by the Protestant preachers, long before the publicans and sinners of politicians set about accomplishing the ungodly work in a political way. Moreover, as every one knows, there were would have been a formidable anti-slavery party North, but for these same misguided and misguided zealots of Protestant preachers, who have been the very life and soul of the whole movement. Time was, and that not long ago, when the whole cry was that "the Pope was coming over," and that Catholics were about to compass the destruction of the Republic. It is not a little remarkable, too, that this cry of alarm first came from New England, and from those very preachers, who at that very time were probably meditating this master-stroke of mischief against the Republic! They cried out "wolf!" till their lungs were exhausted. All the danger to liberty lay at the door of the Pope. This note of alarm rung forth in a thousand voices from the pulpit and the press. Volumes enforcing it, from the smallest pamphlet to the largest duodecimo, flooded the land, like a swarm of locusts, issuing most of them from New England. Now the whole stands forth fully revealed. We know now, and understand, who is this Cataline, and what have been his artful manoeuvres to avert suspicion from himself, and his dark doings. Whenever men are very anxious to fasten suspicion on others, we may surmise, not without reason, that there is something wrong going on in another direction altogether, and that to which they so eagerly point. This is not unusual "Yankee trick," which has deceived the *Guardian*, and which is not likely to deceive again.—*London Register*.