


 extols liin as "the srood Muiray, the champion
of the Reformation !" It was first ncecssary to
alicnate and separate Mary from her husband warnalso necessary to got rid of her most faithfu
servant Rizzio. Both the vile ends were attginex by exciting. Daruley's jcalousy of him, ;and Italian, to which Tytler ciearly proves that Kno
was privy. This, of ourse, estranged the fuee
from her husband. Next came the foul crine of his murder; which the conspirators comminitted
with the object of fixing the guilt on ber. Tha wject tliey attained by thic blackest and bases part of the plot-Bothwells brutal outrage upon
Mary, which by a fearful noral compulsion,
forced upon tier the semblance of a liated union with the abominable misereant. Mr. Tytler has pivy to the first act of the tragedy of crime priry to the whole, for he was tacitly aiding an nenmory the brand of an infernal and frend-like Mary was robbed of that character which pror-
ed her title to the loyalty of the Scottish people. She was so che was her brothe conspirators, of Protestant Queen Elizabeth, and thrust himself into her throne. The conspiracy had succeeded among the nobles. Well might Mr. MrCrie say
the Reformation was not the work of the common people! Ob, no. They had not. depravity
cnough for such iffernal, such inhmun work,
neither did they projectit. They shared not the spoil, and had pittle of the guilt ; they were
rather tue victims and the sufferers. The Church lands were in a great degree lield in thrust for
them, and their soins became, as NrCrie says,
abbots and priors. Now the hungry nobles lands and robbed the poor. They were the conspirators; and that was the object. They were
ithe ancestors of those half-score nobles who now servile satellites, one of whom has just had the audacity to write in their leading organ the as-
tounding falsehood that the Reformation in Scotland was a popular movement.
tant listory
erennis who
Trutbless--
it canonises.
What of she denison decision.
"We cannot inaagine any more bitter disap-
pointuent, any occasion for keener setf-reproach,
than when a inan finds, after a life of toil, that be has been laboring not for himself or for the
cause which he lores, but that his work has resulted solely in strengthening the hands of a party
whom he thorouglly detests and despiscs, and in furthering principles which from his heart he is
convinced are aftogetber erroneous and abominable. Such, we imagined, must be the case with
lundreds of earnest men, clergymen and laymen
of the cstablishment, who having sorely bruised of their brains against the rocks of Anglo-Catholic, patristic, scholastic, and German Protestant theority of the life and example than by that of the
augmentatire force of the leader of their party parishes, risitiog the sick, instructing the ignorant, superintending their schools, building churches,
carying out the rubrical directions of the
Prayer-boot, tud reidering their Prayer-jook, and relldering their parochial ser-
vices as attractive (to a small minority of Angli-
cons) as they knew how. Into this rortex of labor and cricitement thes phunged expressly for
the purposie of stifing the inportunities of their
conscicuces, and the terrible questionings of their conscicuces, and the terrible questiongs it too despe-
reasonable souls; they pluged into
rately and too unreasoningly to allow us to pose that they ever asked themselres for whom or
for what they were thus about to labor, whose they were werthering. But man is a rational being, and his reason cannot for ever be kept in
abeyance. Every now and then there will be
shock as of an cartiquake, that will wake
him up and make him think, in spite of himself.
The recent decision of the highest spiritual authority of the Anglican Church ought to be such
a slock, ought to stir to their ver depths the sluma sluock, ought to stir to their very deptbs the slum-
bering mipds of those who, in order to avoid the
pain of thinkino, baye drowned their cares in the whirlpool of action. Such an erent should make my parish into order; who will administer the
system which Iam organising ; who will profit system which I am organising ; who will profit
by the religious feeling which I am attempting to
excite; frowh my sclools; and who will in a fevy years occupy
the pulpit in the charch which I am building? Che pulpit in the charch which I am building?
The answer is easy ; but it is quite the reverse of
that which was foped for that which was. hoped for. You thought that
you were laying the fondation of a nev wing to
the Establishment the Establishment, or that you were erecting an spirit should be perpetuated, nerd ifhence it should
radiate on all sides in kindly infuence for ever. radiate on all sides in kindly influence for ever,
But, alas anter some fitien years of industry,
what bave You'doone? How many of your
 ren or in earth.
"In old days you had sone reason for suppos-
ing that tiese. Thirty-nine Articles had very little
vitality-very little real hold on your vitality-rery little real hold on your reason or firmed by the languane of the Articles themselves, nade the Bible, and the Bible only, the founda-
tion of your Christinnity-and tue Bible, as in-
terpreted terpreted by the conscience of cach private in-
dividual. Your consciences were terder, and
you lad not the audacity to cham any specia in you liad not the audacity to claim any special interpret according to its own crude speculations,
you surely had a right to interpret according to the guidance of the fathers; your private jutg-
ment had as sucuch right to submit itself to patristic induences as to the fumes of its own self-
csteem. Where all had a right to private judgnient, surely the private judgment which of its
own accord submitted to the guidance of antiownaccord submitted to the guidance of anti-
quity must be safe. This, then, wras the wride
and deep foundation of your religion--the Bible, as interpreted by minds enlightened by a study of
Christian antiquity. And on this was mised the structure of your daily life, fed by the daily sermust be ovened, in many places breathes a genuine
Catholic spirit; and this was given into your Catholic spirit; and this was given into your
hands by your bishops to be your daily bread, your meditation morning and evening. Surcly,
with your whole religious nature and faculty 50 totally prcoccupied; with the Bible to satisfy Your reason, and the Prayer-book to feed your
lore; it was excusable if you thought the Ar-
ticles a mere accident, an old, inconsistent, but as yet unrepealed statute, at variance with the
true life of your Cburch, and therefore dead, and truc nie of your Cburct, and therefore dead, and
only awaiting burial. The Bible and Prayer-
book were the living powers of your conmunion; the Articles came to you three or four times in ing his call to urge some cxploded claim, or to
demand some olsolete tax. He had, as you
lnow, the letter of the law were plenty of legal quibbles by which he might be shelved. His presence, however, was an ano-
maly $;$ the vigorous derelopment of your new life vould be too strong for hiam, and be would gladly claim. How glady y you received the interpreta-
tions put upon him by ' number nincty' It was quite sport to ind new quibbles to resist his ab-
surd claims. The norc ridiculous, you could
make him the more you were pleased, the nearer make him the more you were pleased, the nearer
the shave the better did you reclon the sport.
You lad slang names for him ; he was 'the forty stripes save one?, which the law allowed to be
administered to the frce Iraclite. He was the of England had during some uniaccountable hal ucination patched the rents of her sclism. You somebow, whether by serious refutation, or by
laughing bim out of court with a jest. But now this decision has, or ouglt to have,
taught you, that thowever far between the visits of this tax-gatberer are, he conues to you with
he whole power of the State to back hin. He is no part of your daily life, but he is a higher
polver still. An Eastern emperor is no less absolute master because he sceretes himself in his trembling subjects. The poor men may flatter lar pasha, or laying up riches for themselves; but pashac's heod drops off, and the subject's the poor pasha's head drops off, and the subject's wealth is
traniferred to the cofers's of majesty. So it is in England. The Little Calvinistic devil who sits hateful is his bestial form; be knows be has hases
eaps, goats' bornj; and cloven feet ; and he thinks
jusily enoug thit his policy is to conceal himseif.

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## IRISHINTELIIGENCE.



and
 sidered, and siolemn decision, which exenpted the the
Christian Brotlers' establighment from the inposi-
tion ; but Protestant Guardians, to their honor, com-

 in consequence of this verthrow ; but we don't
place eny reliance on this rumpur.-Clonmel Corres-
pondent of Linerick Reporter.
 versity commenccd on 3ionday, under happy and sin-
gulariy ckeering auspices, not alone ea rcgard the
vastly increased number of students from every pro-
tin

taff of talented professors to thom is cntrusted this
bernech of knowledge.



It was br accident I discovered this circumstance,
otherwise it would be buried in oblivion witt the
numerous other acts of the same character which are
daily praciised. Fridery. (this day) boing the anni-
versary of the death of the late lamented earl, a
solemn high mass was offered up in the cathedr
for the repose of his soul.-Killaracy Correspondent
Tralee Ceryonicle.


classes in which be had read Juring
had spent at College. His-remaing were accompanie
to the grane br many

nooth, and all those who snenw him there, will not,
trust forget to fler ip thir prajers to the throne
God on hit behalf? May he rest in peace.-Tablet.



 sides, and last week there was an animated conten-
tion on the subjet before ho assistan barristor On
thatioccision, Mr. Wheeler's friends stato that he ob


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hopkeepor und justiy reppected for his
ntegrity. He was orer 70 years of age.

that Mr. Blake wilic chair.
tinction.- Watetero ord Mail.
Not 2 Gatholic bibhop or clergym
ion was at the Crimina banquet.
Drat of Sourzases.-A corrcspondent calls ou






 1 also approre of the policy of parliamentary in-
dependence, of which he continues tobe an adrocate.
Ina convinced that if the Irish menbers merc, as a nam conrinced that it the rish members were, as a
oody to hold thanselves aloof from all connoxion
vith English governments, there is no political ad Witt English governments, there is no political ad.
rantage which they might not secure for their coun-
ty not excepting the restoration of the Parliament
Ireland.

 representatives of Ireland by rendering them factors
or brokers for the acquisition of situations for their
consituents. Let the Irish nation adrocate and naintain the
principle that all offces ought o be bestowed, not
ns rewards for political tergiversation, but as the
 and will soon be seen that Ireland will obtain her
fair hlare of all situations of emolument in the em-
pire.
To a ecrtain extent this principle has been admit-
ted by those who, in and out of ofice, zdvocate ad-
ministrative reform. Entrance into official lific is now
 this compectition Trishminan are successfou far be-
 plication, in lower grades of official stations, be ap-
plied to the ligher ranss Efry on can name in.
diriduls of the thenct merit in the various profes.



##  <br> cise until the constituencics of Ireland shall gele


those who is desirous to uphold the honor and into
est of the Irish nation, rather than to allowe
count

of Ireland in upholding na independent representa-
tive that I would feel proud of becoming their giaest
on the occasion.- hnve the houor to be your obliged

## on. the occasion.


Cnstlo-strect, anid' when near Meare's Hotel, be re-

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