

our friends, urging them to come hither before the dawn with whatever force they may have in readiness. You will then be my secretaries on this occasion."

The Count then wrote a letter which was copied about twenty times and with as many different addresses, and the messengers were instantly despatched with orders to ride as though for life or death, and to return as quickly as they went.

"Are you then afraid of being forced in your entrenchments?" inquired the Abbe, when the last letter had been sent and sent off.

"If we have not here before eight o'clock tomorrow a thousand men at arms," replied the Count, endeavoring to appear calm, "we shall be obliged to take refuge in the woods, as otherwise it would be madness to attempt holding out. I would rather, too, march away of our own accord than expose my small band to a contest so unequal, and sure to end in a defeat which would go far to discourage our friends. I cannot believe, however, that we shall be left to ourselves, for though our rendezvous was fixed for the third day, yet I am sure that no time was lost in setting about the preparations, and as our messengers have been sent around to-day, we have every reason to hope that we shall have reinforcements to-night or early to-morrow. My dear Rosa!" he added, turning to his daughter, "as we are on the very eve of a bloody engagement, we should endeavor to prepare ourselves for needful rest, so go to your chamber, my daughter, and try to obtain a few hours' sleep, whilst yet you may."

"Many thanks, my dear, kind father! but if I left you I should be harassed with a thousand fears—near you I am always courageous; and, moreover, under existing circumstances, I am sure I could not sleep. And, you know, or must know, that I consider myself as one of your council of war, which, if I mistake not, is now sitting, and therefore how can I retire?" And Rosa smiled sadly as she spoke.

The Count insisted no more, for he well knew the courage and firmness of his daughter, and that she could really bear up against fatigue in a manner little usual with her sex. The conversation was then resumed, and the tedious hours of suspense were beguiled by the various calculations and suppositions as to the probable amount of the expected succor. The first courier who arrived brought the reply of Stanislaus Dewello, stating that as the grand meeting had been fixed for the third day, he conceived that the Count had no power to call in the levies sooner; that for his part he would be guided by circumstances, and held himself responsible to no individual;—he was perfectly independent, and intended to remain so.

"The wretch! he dishonors himself!" cried the Count, warmly. "No, I do not, could not, believe that his pride and jealousy would carry him so far as this, and I will own that I did calculate on his support."

"Be not surprised at this dereliction, my dear Count," said the vicar, "for where the passions are permitted to rule, there has honor, no fixed tenure."

Raphael then recounted what had passed between Stanislaus and himself, at their last meeting, of which he had not before spoken to any one. "From that moment," he concluded, "I saw that his furious and vindictive jealousy might well end in treason to the cause."

"Oh, my God!" exclaimed Rosa, much agitated by this recital, we could never sufficiently despise such baseness, did we not rather incline to pity it. But how nobly you acted, Raphael!" she suddenly added, as she turned her moistened eyes on her lover, "and I tremble when I think of the danger to which you were thus exposed."

"Let us forget this worthless young man!" exclaimed the Count, "for he was not worthy to serve in the ranks of his country's defenders, and this very circumstance should convince us that only the pure of heart will be admitted as champions of the righteous cause. Thus may all withdraw themselves from us whose hearts and souls are filled with the impure leaven of earthly and selfish motives, for though our numbers may be in that case grievously thinned, we may be better prepared for victory, and more likely to obtain it."

"Did not the little band of the Maccabees wrest the independence of their country from all armies of the tyrants?" said the Abbe, with solemnity. "And history everywhere shows us that mighty hosts may be defeated by a few heroic spirits for whom death is preferable to slavery or dishonor." Almost while these words were being spoken, another messenger arrived, and was speedily followed by another and another.

"Let us see the news which these men bring us," said the Count as he approached the several couriers with an air of forced gaiety. But the answers were nearly all of a similar nature; all professed themselves taken by surprise. Some found it impossible to have their people ready at so short a notice, and could bring little more than a few faithful servants; while others (and they were the larger number) could not think of doing anything against so large a force, and were completely taken aback by the presence of the Russians. Surprised at the very opening of their preparations, they had concealed their arms, and put a stop to the proceedings until better days should come. The Count was entirely overpowered by these cheerless announcements; all his brilliant hopes were then blighted in the bud;—Lithuania madly rejected a most glorious opportunity; Warsaw in vain expected their aid, and must lose, through their miserable cowardice and fatigue, the fruit of her own magnanimous efforts; the iron of slavery was to be driven still deeper into their souls; while himself must sink ingloriously to the tomb without having seen the light of freedom dawn on his country. These bitter thoughts sank deep, deep into the heart of the veteran, and he could scarcely support their accumulated weight. But then he remembered the heavy responsibility which rested upon him, and he endeavored to rally his flagging spirits.

"It is well," said he, addressing his ambassadors, who remained standing before him, covered with dust and perspiration, "go and take some repose, for we shall soon find ourselves face to face with the enemy."

"What do you propose doing, father?" demanded Casimir, when they were alone.

"In truth, my son, I scarcely know," returned his father, dejectedly. "Before I take any decisive step, I shall wait another hour for the arrival of those who really intend to join us. We shall then see what is to be done."

Alas! hour after hour passed away, and only five or six gentlemen arrived, with about fifty of their followers—all daring and resolved, it is true, but then how insignificant in number. A council was then held, and after all the probabilities had been fully discussed, it was resolved to make a retreat, and escape the vengeance of the Russians by seeking an asylum amid the inaccessible forests of the neighborhood. There at least they would be free to consult on what was best to do, and issue from those wild fastnesses at will to make a bold stroke for freedom and Poland. It was, moreover, necessary to have a rallying point whither the friends of nationality might gather from all parts of the province.—The Count, therefore, with admirable composure, gave orders for the evacuation of the castle; he saw that the horses were loaded with all sorts of provisions and ammunition; distributed the most valuable furniture and ornaments amongst the neighboring farmers, who eagerly promised to preserve them for him till happier times; the greater part of his papers he committed to the flames, and then summoning his domestics to his presence, as also the peasantry who had come in on the evening before, he announced that all who feared the opening campaign and its hardships, might retire to their homes. But they answered with one accord, that wherever he went, they would follow, and there was no mistaking their sincerity.

"My friends!" said the Count, with deep emotion, "we shall see brighter days—yes, your heroic devotion assures me of it. Let us persevere, my brethren, until we have tired out our ill luck, and then we shall have a change."

With the activity of a man well accustomed to military operations, he then proceeded to divide his little band into two detachments, one of which he sent forward with the baggage, while other was kept to cover the retreat. He then entered the castle, where he found the women and children overpowered with terror—tears, and cries, and groans being heard on every side. At first nothing would satisfy them but to carry off everything, when, having been shown that this was impracticable, they were sorely puzzled to make choice of what they could carry. What was to be taken?—what was to be left?—those were the grand questions. Then they picked up, in their eagerness, so many things, that they were obliged to drop some, and their piteous cries resounded far and wide. It was then, "Listen! I declare, the enemy is at the gates!" "Oh! we are lost, we are lost!" "But what reddish light is that? Fire!—Fire!" whereupon women and children rushed pell-mell through the halls and galleries; in vain did the Count seek to re-assure the unhappy creatures, for, maddened by contagious fear, they rushed wildly on, with the strangest and most ludicrous gesticulations. The Count, in the meantime, passed on to where his children were grouped together.

"All is now ready," said he, "and we have only to take our place at the head of our brave people. One precaution alone remains, and it is an indispensable one as matters now stand. I have been for a considerable time hoarding up large sums, wherewith to bear my share of the expenses of the revolution. This wealth consists chiefly of title deeds and jewels, which we can easily secrete about our persons. I have divided it into three equal portions, of which you, Raphael, will take one, as my daughter's marriage portion, while Casimir and I will take charge of the other two. Thus, if we are separated, each will still be in possession of funds, which will, above all, be devoted to the furtherance of the great cause in which we are embarked. I know that I have no need to recommend Rosa to your tenderest care—bound to her as we all three are, she cannot want a protector should either of us fall. And now for the last consultation—shall we put fire to the castle before we go, that the Russians may find but a heap of ashes?"

"I say, yes!" said Casimir, eagerly, "let them not desecrate our old halls by their accursed presence."

"Do no such thing, I entreat you!" exclaimed Raphael with equal earnestness—"destroy not yourselves this noble pile, which may one day assume all its ancient splendor in your hands, should victory be indeed ours. Besides to burn it would give signal for a war of extermination."

"Farewell, then, home of my fathers!" cried the Count with tearful eyes, "I leave you now in sorrow and in gloom, but oh! may these dear children one day return and find shelter within your venerated walls!"

(To be continued.)

REV. DR. CAHILL

ON THE REFORMATION REFORMED.

(From the Dublin Catholic Telegraph.)

The Catholic Church has never, perhaps, at any former period of her existence, not even excepting the fourth century, raised her lofty head in a prouder or a more triumphant pre-eminence than in the present age. Built on her own imperishable rock, she now beholds in calm security, the fences of her universal fold strengthened, her countless congregations more united, her altars multiplied, her priests increased; and the old cross of Constantine still appearing in the skies; and venerated and worshipped throughout the universal family of mankind. Within the last century the Catholic Church has penetrated the snows of the North, and rescued the skin-clad savage from a cruel paganism; she has explored the hitherto impassable forests of the West and raised the wild man into the knowledge of God; and her missionaries have accompanied the flags of all nations through all the East and the South; and have planted the faith of Louis, Patrick and Augustine wherever the traces of humanity could be found. The motto of the present Pope, according to the supposed prophecy of Malachi is "crux crucis" that is "the suffering and the triumph of the cross;" and well, indeed, has this

motto been fulfilled. The political revolutions, the social disorders, the infidel conspiracies which, within the last ten years, have convulsed all Europe, are a correct proof of "the suffering;" while the total overthrow of these insane societies, and the re-establishment of order and religion throughout all the menaced surrounding countries, is a rigid faithful demonstration of the glorious achieved triumphs of the last successor of Peter.

What a contrast at the end of ages does she now present to the disturbances, the contradictions, the varieties, the doubts, and infidelities of the nations which left her sanctuary in the sixteenth century. The varying creeds prove their religion to be the work of man, as forcibly as her immutable faith demonstrates that her formula is the revelation of God. The varied forms of belief adopted by the countries which separated from the Catholic Church, at the time just referred to, have long since resulted in mere Rationalism or political expediency. Infidelity in one case, and temporal laws in the other, have assumed the dress and the name of the Gospel; they call these human developments by the sacred appellation of God's law; while in reality they continued, their almost annual changes, made by themselves prove from their own lips that they are mere human institutions, of temporary expediency, to meet the feelings and to suit the wishes of the passing hour. Germany, Prussia, Switzerland, all the North, are convincing illustrations of the premises here laid down; and their Evangelical distractions and variations stand before society at once as a proof and a warning of the fatal results of deplorable heresy. The Professors of Theology and of Ecclesiastical History need not travel out of England in the present year for stunning examples to give point to their lectures on the necessity of Papal Supremacy.—The want of a Head was never more amply demonstrated than in the present divisions of the Anglican Church, split up as she now is into such numerous sections, and so reduced in numbers that the population of the mother conventicle is admitted to be only the one-third of the empire! I shall furnish such extracts on this point as, I fancy, will astonish all those who have not been familiar with the modern history of what is called "the Establishment;" and the Catholic reader will be rejoiced to learn that the public opinion of the various sects and of the united Reformers of England, is fast approaching to that decided sentiment which will soon demand from the Legislature a salutary reduction, perhaps the total extinction, of the Church revenues. The increasing numbers of this society, and the hourly more decided determination of their views, will make no assault on any form of belief; but they will soon collect such a power in the House of Commons as will force the Government to pass a law for the total annihilation of all Religious State endowment in this country, leaving all classes of the community to support their own Ministers and pay the expenses of their own religion.—Though the Catholics may lose something considerable by this coming arrangement, still they will universally rejoice that the source of the monster grievance, affliction, and oppression of Ireland will be mitigated or removed. Many a prayer will be uttered by the poor exiled Irish for the consummation of this long wished for event, as they perish far from the home of their fathers on the distant shores of the West, exterminated and banished by the insupportable malice and the relentless persecution of this Church Establishment.

The Bishop of London has delivered rather a learned, and, indeed, an honest charge, from which may be gathered remarkable facts in reference to the state of the London congregation and the Protestant Church at large. The Bishop first gives an accurate census of—

THE POPULATION OF HIS DIOCESE.

It is very common to tell us, when this is stated, that we forget how large a mass of the population does not belong to the communion of the church. I have endeavored to learn something of the truth as to this matter; but the most direct information I can obtain is this—according to the Registrar-General's report in 1851, which calculated the whole population of the diocese of London to be 2,143,340, there were among us 1,881,994, for whom all the various places of worship not in connection with the Church of England afforded no accommodation.—The Population of the diocese is now stated on authority to be 2,422,300. I shall not much err in assuming that there must be now among us nearly 2,000,000 unprovided for by any other communion, and for whose care the state holds us, the clergy of the Established Church, alone of all ministers of religion, to be responsible.

St. Leonard's, Shoreditch, returned as .. 19,000
Haggerstone .. 30,000
St James, Clerkenwell .. 28,000
St Luke's, Old street .. 15,000
St Dunstan's, Stepney .. 40,000
St George's in the East .. 30,000
Poplar .. 35,000
Christ Church, Spitalfields .. 21,000

For the cure of these souls we have 885 licensed pastors; that is, every clergyman, from the youngest and most inexperienced to the weakest and most failing old man, would, if the charges were equally divided, be responsible, on the average, for more than 2,000 souls.

These 885 licensed parsons, however, are never visited by their numerous parishioners; the wealthy amongst them seldom go to church; but the poor never enter their walls. The bishop, therefore, encourages the Souper system, so well known in Ireland, and devotes a long paragraph to the necessity of having missionaries sent to the workshops, the fields, the houses of the poor; and there to reach their hearts by the preaching which they refuse to hear in the church!

EXTENT OF THE METROPOLITAN PARISHES.

But in applying Gospel remedies to men's souls the one great difficulty which presents itself to the clergy in our larger metropolitan parishes is the vastness of our population. How is this to be met? After all our parochial subdivisions into new districts, and all our erection of new churches, I still find it stated in your returns that we have four parochial districts of 30,000 and upwards, one of 28,000, and others varying from 15,000 to 21,000. He who has visited Wales knows what a hold Methodists has gained on the Welsh people; and how it has withdrawn their affections from our church. Who has not at times asked himself why those hymns, which echo along the hill side, and these stirring appeals which thunder in men's ears, whether they will come to church or stay away, might not have been made by ministers of the Church of England to keep her people within her fold, and teach them that excellent way of Christ's Gospel, from which there is so much

danger of their wandering, if they are left to any chance teacher, however uneducated? I know that hearts had been yearning to have this truth proclaimed for many years—that it had been proclaimed—that the days when there was great fear of the Church of England dying of her dignity were, thank God, past, and that in almost all our great towns the parochial clergy, with the full concurrence of their bishops, had now for several years been trying on the summer evenings to add such missionary labors to their settled work. But it was obvious that, if this work was to be done thoroughly, we must have new machinery; and men must be led to look upon the work as one to which to direct their chief efforts. Laborers, well trained in God's service, and accustomed to such work, who could be spared at intervals from a distance, must come to aid him, and refresh themselves by speaking to his people of the Gospel which their own hearts loved. And men must be accustomed to train themselves for such intercourse with laboring people as the distinct office assigned to them in the church, preaching wherever they could find a congregation in that plain, homely language which reaches a laboring man's heart. Experience had shown that this could be done, by God's help, as effectually by clergymen of the Church of England as by any set of teachers. Their liberal and refined education, well used, was no impediment, but might be a great help for this department of Christ's service. Missionary clergy were wanted for the overwhelming population of this diocese. As in the distant valleys and hill-sides of other dioceses, where rough men are drawn together by hundreds, to have their dwelling-place for a time at the mouth of some mine, while it is being worked—or, more fleeting still, an army of railway laborers passes along a line of railway in the course of its formation, making their encampment now in this parish, now in that—and the parochial clergy in both cases will, to meet the wants of this sudden influx of sojourners, rejoice if they can be aided by men sent to do a missionary's work in the temporary encampment—so in our London parishes, in Whitechapel, in Spitalfields, in Deptford—indeed everywhere there is similar work to be done. Part of the population is very fluctuating, and that which is stationary cannot wait till churches are built and parishes formed. Let missionary efforts be directed to this work at once, and churches and parishes, and all their appliances for regular worship and instruction, will follow in God's good time.

The total abandonment of church worship by the Protestant laborers, tradesmen, &c., is further described by the Rev. John Garwood, secretary to a Missionary Society; and his remarks are still more strengthened by Mr. Bevan, of London, both of whom publicly declare that Protestant preaching and teaching must be done in the houses and in the thoroughfares of the people! and, moreover, that the office of these missionaries is not the reclamation but the conversion of these Pagan classes. These classes are never seen in church!

The Rev. gentleman proceeded to give numerous illustrations of the importance of the work done in London by the mission of which he is secretary.—During the last year there were nearly 200,000 families who received systematic monthly visitations from the missionaries—more than 1,000 were Jewish, and more than 2,000 were professedly infidels. To these people more than a million and a half of visits were paid, of which 162,000 were paid to the sick and dying. There were also nearly 5,000 copies of the Holy Scripture distributed, and more than two millions and a quarter of the Religious Society's tracts. More than 60,000 religious books were also lent. Of cottage and Bible class meetings 40,000 were held, and 4,000 open-air services conducted. The Holy Scriptures were read in visitation more than half a million of times. Through the agency of the mission during the year 12,000 children had been sent to school, 800 persons were induced to attend the table of the Lord, 447 families were induced to commence family prayer, 741 drunkards were reclaimed, 258 unmarried couples living together were induced to marry, 555 fallen females were reclaimed from a life of sin and ruin (many of these being restored to their parents), and 148 Sunday-trading shops were closed. Mr. Garwood quoted the solemnly spoken remark of Dr. Weeks, Bishop of Sierra Leone, and for twelve years a London incumbent, "that the moral and religious condition of St. Thomas's Lambeth, would bear no comparison with that of Sierra Leone;" and went on to discuss the objections urged to the town mission system, asking those making them to remember that while they made so much of the difference between Churchmen or Dissenters, or between Wesleyan or Calvinist, the difference was much greater between heaven and hell, damnation and glory. He mentioned that the London City Mission now employed 350 missionaries.

Mr. B. C. L. Bevan, of London, seconded the resolution. In doing so he said he remembered the movement they were advocating when it was in its infancy, when its mission numbered but 56, whereas they now were 260; when only 50 missionaries were employed, whereas there were now 700, and the revenue derivable was £50,000 a year. Those who had watched the progress of city missions must have been impressed with the number of excellent things in the way of social elevation that had sprung out of them. But the object of these societies was not to make men clean, sober, and diligent, although the promoters wished all these things for them; their great object was not to elevate or reform the mass, or reform individuals, but to convert them.

As an additional argument, that the mass of the working classes will not listen to the church instructions of the Anglican clergy, I shall quote the extract from the speech of the Rev. Mr. Page, one of the London missionaries:

The Rev. J. A. Page, the other member of the deputation, addressed the meeting at considerable length, mentioning many curious and interesting facts in connection with the society, and relating numerous anecdotes illustrative of the good work which the parent society is doing in various parts of the world. There were, he remarked, about 355 auxiliary Bible societies throughout the land, upwards of 2,000 ladies' associations, and something like 30,000 ladies employed in conducting their business. It was no uncommon thing for the secretary to receive £1,000 as a donation towards the society's funds; and one lady, whose name and residence were unknown, had, in sums varying from £50 upwards, contributed £5, 800. Nine thousand copies of the Bible could be printed at the Queen's printers in London in one day of nine hours; and, looking at the number of copies disposed of annually, they must be distributed at the rate of 5,000 daily. Of the 34 millions of copies disposed of, 20,000,000 had been distributed at home by means of colporteurs.

This total neglect of going to church is well depicted by the Bishop of London in the following extract on

ATTENDANCE IN CITY CHURCHES.

In the second place, I would see that the population of each parish was such as to give the possibility of a fair congregation in the parish church. If a man has to preach two sermons every Sunday, he will preach with much more effect to a congregation of hundreds than of units. It will be better for him, morally, intellectually, and spiritually better for the people's souls. What so degrading as these weekly ministrations, at present so common, to thirty or forty people in a large church on a dark winter's day? The result naturally is, that the clergy of the city of London having little or nothing to do on week days; and on Sundays their church services are attended by such scanty congregations, that a feeling of hopeless inefficiency is apt to banish the preacher's energies.

A distinguished writer in the Union newspaper of Nov. 12th further describes the prac-

tice and feeling of wealthy Protestantism at church in modern time:

OUR CATHEDRALS.

To judge from the use that is made of cathedrals, it would seem that they were intended merely to be splendid monuments of a by-gone architecture, useful for the study of antiquity and the amusement of the tourist. This conclusion will be fully borne out by those who have observed the irreverent step, the rude stare, the undevout curiosity—may, in some cases, the careless laughter, and the idle talk of those who visit these peculiarly sacred edifices. We call them sacred; but their sacred character is almost altogether lost sight of. In all of them, it is true, there are daily performed two services in which Dulness sits enthroned in all her leaden majesty:—

Then mount the clerks, and in one lazy tone, Through the long, heavy, painful page, drawl on; Soft, creeping words on words compose, At every line they stretch, they yawn, they doze.

We mean nothing irreverent. We merely refer to the manner in which the services are, with one or two honorable exceptions, gone through; and, certainly, the languid intonation of the chaplain, the drowsy attitude of the canons, the indecent manner in which the choroson, while chanting the responses, lean over their desks, the feebleness and apathy of the boys are not calculated to inspire devotion, or impress a stranger with respect for the public offices of our church. How painfully does all this deadness in our cathedrals contrast with the energetic piety of a well ordered parish church; this listless singing of a few choirmen and boys, with the warm harmonious outburst of heartfelt praise and thanksgiving from priests, choir, and people—the ample resources and mean performances of the one, with the scanty funds and grand results of the other; and what effect has this deadness upon those who live in our cathedral towns? Why, as might naturally have been expected, it deadens their feelings. A part of them go to hear the music, and not to worship. They themselves honestly avow that they look upon the service as a kind of consecrated sacred concert; and that they have no higher motive than this in attending it. So they sit and stand by turns; but never once bend the knee or bow the head. The majority, indeed, do not even care to hear the service at all.

The practice of auricular confession now have gigantic strides amongst the Anglican clergy, as may be gathered from the warning voice of the Bishop of London in that part of the charge relating to auricular confession. Yet he does not forbid the practice under penalties; he merely expresses his kind disapproval:

THE CONFESSORIAL.—Yet this is an important point, for obviously, though a clergyman may in theory allow that while the Church of Rome insists on confession, the Church of England leaves it voluntary—he may yet practically so preach on its benefits; and so urge his people to avail themselves of it, that with sensitive minds the effect may be much the same as if it were insisted on as compulsory. I am ready, however, to believe that the author intends to intimate that some caution will be exercised by him in this respect. What I do utterly disapprove, and what I feel constrained most strongly to protest against, is something very different from the common pastoral intercourse which is indicated in the three passages of the Prayer Book I have cited, and which the Church always must uphold. It has been said that I have not explained myself when I have spoken against a systematic introduction of the practice of confession, as opposed to such common pastoral intercourse. But I really believe, even those who make this objection will, when they reflect, allow—all men of common discernment must know, and distinctly recognize—the difference between the pastoral intercourse I have spoken of, and that which is now endeavored to be set up among us under the name of the confessional. If any clergyman so preaches to his people as to lead them to suppose that the proper and authorized way of a sinner's reconciliation with God is through confession to a priest, and by receiving priestly absolution—if he leads them to believe (I use the illustration I have found employed by an advocate of the confessional) that as the Greek Church has erred by neglecting preaching, and the Church of Rome by not encouraging the reading of the Scriptures, so our Church has hitherto been much to blame for not leading her people more habitually to private auricular confession—if he stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they seek his aid receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rules of worship—taking them into the vestry of his Church, securing the door, putting on the sacred vestments, causing them to kneel before the cross, to address him as their ghostly father—asking a string of questions as to sins of deed, word, and thought, and imposing his penance before he confers absolution—then the man who thus acts, or—even if some of these particular circumstances are wanting—of whose general practice this is no exaggerated picture, is, in my judgment, unfaithful to the whole spirit of the Church of which he is a minister. And if so chance that the person thus brought under his influence be a female, and the questions which he asks, perhaps with the best intentions, but, under such circumstances, with the most deplorable want of sound discretion—include minute inquiries into sins of impurity, he cannot be surprised if his conduct is condemned as bringing grave scandal on the Church. My reverend brethren, I know that I carry you and the Church of England with me when I express my strong disapproval of such practices.

I shall conclude these extracts by publishing a note received some few days ago by the writer of this article from, I believe, a distinguished tractarian in England:—

To the Correspondent of the Telegraph.

Sir,—In your able article in Saturday's paper on the "Tractarian Movement" there is so greatly an extended tone of toleration to what we generally meet with on the part of the Roman Branch of the Catholic Church, that I hope you will allow me to point out one or two inaccuracies for the sake of that unity which ought to be dear to every Catholic. As to the second paragraph of your letter, you adopt the usual course of classing all those who make "No Popery" their cry as belonging to the Anglican Church. Now, although I grieve to admit that there are many unfaithful children in the Anglican fold, yet I find no doubt as to the truth when I apply the only true test—namely, her authorized declaration; and this thoroughly contradicts your assertion as to our varying creed. Our canon of 1571, which one of you ablest men has declared to lay down a principle which, with God's blessing, may one day be found sufficient even for the great work of re-establishing the unity of Christendom, and putting an end to the deplorable divisions that have rent the Church of Christ asunder, declares that all presblers in the Church of England shall be careful that they never teach ought to be believed by the people except that which is agreeable to the doctrines of the Old and New Testaments, and which the Catholic fathers and ancient bishops have collected from that very doctrine. With such a basis of action as this upon which, let me tell you, there is now in full force a society of upwards of 3,000 members working and praying for unity; with a liturgy drawn from Catholic sources, with such a catechism as the one you have noticed, with the belief in the sacrifice of the altar and the Real Presence, and the admission of the remaining five sacraments, if not under that name, yet, as rites conveying grace, and the same grace, attributed to them by Rome—with these and many other badges of Catholicism, surely there is hope for the re-union of Christendom.

But then comes your second inaccuracy. We do not beg for admission into your gates, and the facts