

the nation. It has no fears of the vigorous measures you threaten; nor does it shrink from the remedial measures you propose. It has no connexion with agrarian oppression, or agrarian resistance, with the 'tumbling' of the houses, or the 'tumbling' of landlords. The hopes of the national party are set upon other and larger objects than these. You complain that although one of the admitted grievances of Ireland is redressed, and the redress of another is promised, the utterance of what you call treason commands, 'it may be, and of general assent than before.' The fact is that more general assent than before. The fact is that more general assent than before. The fact is that more general assent than before.

England would never have had an independent existence. Her princes, her lords, her prelates would have been men differing in race and language from the mere tillers of the earth. The revenues of the great proprietors would have been spent in festivities and dissipation on the banks of the Seine. No man of English extraction would have risen to eminence except by becoming, in speech and in habits a Frenchman. England owes her escape from these calamities to an event which has generally been represented as disastrous. Her interest was so directly opposed to the interest of her rulers that she had no hope but in their errors and misfortunes.

If there be the evil results of the expatriation of a conquering people, what would be the spectacle presented by the absence of the conquered? What but the spectacle that Ireland at present presents to the eyes of a wondering world? It is not only that the revenues of her great proprietors are spent in festivities on the banks of the Thames or the Seine, but that the strength, the skill, and the intelligence of the country follow the wealth that stimulates and supports them. Every man that can do anything worth doing is drifted away into the great social and commercial vortex. It is not only that by this process something like 100 millions of money are drained away from Ireland every 20 years, never to return, but that everything that makes money or that money buys is following in their wake.

Ireland cannot long survive this fatal drain; and she is resolved to live, with all the vigorous vitality of her indomitable race. The organization of a nation for a nation's life bids defiance to the resources of tyrannical power. The people of Ireland have no intention of 'drifting into a gerrilla outbreak'; and anyone who incites them to such a course deserves to be punished not only as a traitor but as a fool. The whole constitution is in their hands, and they will use it for their own purposes. The election of O'Donovan Rossa for Tipperary, as you rightly observe, is 'absolutely void' and of no value, except as the 'shadow' that 'coming events cast before' them. That those events will be of a serious character accept my assurance. Prepare the people of England for them: not by threatening a reign of terror, which you cannot enforce, but by urging the necessity of timely concessions, — the salutary provisions of wisdom and experience, and not 'things wrong from you by the cruel gripe of a rigid necessity.' Imperial legislation stands self-condemned; nothing will satisfy the people of Ireland but self-government. Let Parliament take care that even this concession, like so many others, be not made too late.

Your eye along America and France!

I have the honour to be, your most obedient servant,

G. H. MOONIS.

London, Nov. 27.

IRISH INTELLIGENCE.

There was an uproarious scene at Grangegorman Church yesterday evening. A meeting of the parish officers was held to denounce certain practices which they regard as ritualistic, and to protest against their continuance by the rector, the Rev. Dr. Maturin. The ev. gentleman attended and tried to face the storm, but he could not obtain a hearing, and was met with abusive observations. Resolutions were passed commending his services in the Church.

DUBLIN, Dec. 7. — An Orange *soiree* was held to night at Molesworth Hall. Captain Madden said it was the duty of Orangemen not to give the slightest assistance to the Government, and if he had been a *stray* he would have plumped for Rossa. He was duly cheered. He treated Luby would be returned. R. Johnson, M.P., spoke to the same effect. He hoped Derry would have a celebration as usual, and *ver* be put down. — Times Cor.

The 'United Orangemen' exist as such no longer they have split up. A dissenting portion has left a parent society; and we now have 'Independents' holding the 'glorious reformation.' The new society, in its address denounces fervently those brethren who allowed the Irish Church Bill to pass, and Cairns is very bitterly abused of. 'It is to be regretted that an eminent lay lord, long cherished and treated by the brethren, should have so basely betrayed the cause of Protestantism by an unwholly unbecoming and unchristian conduct.' The *dress*, however, speaks reasonably on all other subjects. Tenant-right is demanded for Ulster as well for other parts of Ireland. The present government is declared sufficient to overcome dissatisfaction in Ireland. Secular education, 'free from the troubling influences of the clergy of all denominations,' is demanded as a necessity; and the rights of liberty are upheld in the Free Church. — Telegraph.

O'Donovan Rossa has been returned by the Sheriff of Tipperary, and is described in the *orn* itself as of Portladd Friern. Mr. Heron will immediately lodge in the Common Pleas in Ireland; a motion against the return, on the ground that the old member was ineligible at the time of the election. Of this there is no doubt; but, nevertheless, the formalities of a petition must be observed. A selection judge will go down in state. Formal will be given that he was a convicted felon at the time of his incapacity was given to the electors at the time, and a sufficient number of votes will be struck to place Mr. Heron in a majority, and he will then be declared to have been duly elected, and the return will be amended accordingly. — Law Times.

THE STATE OF IRELAND. — The Daily News says: — 'There is no evidence in support of the rumour that Government proposes to suspend the Habeas

Corpus Act in Ireland. The danger and difficulties which have now to be contended with are not those against which such a weapon can be properly or efficiently used. Emigrants from America do not at the present time pervade Ireland administering the Fenian oath, tampering with soldiers, or organizing raids on police stations and gunmakers' shops. Lodges do not meet, nor does drilling go on. If the Fenian conspiracy be not extinct, its most violent operations are practically suspended in Ireland. The Government can put down lawless gatherings, and it can prosecute the reckless men whose seditious speeches and writings kindle the flame. It is possible that these things may have to be done. A torchlight procession which was to have taken place at Limerick on Wednesday was abandoned. The military were under arms — police patrolled the streets, and so much alarm was felt in consequence of the preparation that some families did not retire to rest. The *Army and Navy Gazette* says no troops are at present held in readiness to move to Ireland, except those destined to carry out the customary reliefs. The Dublin correspondent of the *Times* says that people are beginning to view the condition of the country with less apprehension than was lately felt. This improved state of feeling is probably due in a great measure to the visible signs of determination and energy on the part of the Executive. The notion that the populace had got the reins, and would overthrow authority and order, is dispelled by the action of the Government.

LORD PORTLANDINGTON ON FIXITY OF TENURE. — Lord Portlandington has written a letter to the *Freeman's Journal*, which that paper describes as 'frank, manly, and generous,' in which his lordship says he is quite willing to subscribe to the term 'fixity of tenure,' if it really means, as he is assured by the *Freeman* (that the tenant shall not be removed without paying him the full value of his property in that holding, and compensating him for the loss of such removal. This, says his lordship, 'seems to me but fair and just. We require a measure which shall define what is the tenant's property, and also how it is to be estimated — whether it consists in unexhausted improvements in the soil or in buildings erected by him on his holding. There would also arise the question how far in cases when the tenant had paid a sum of money on entering his farm, the value of that payment should be repaid to him again. As to the farm itself, I venture respectfully to submit that it belongs to the owner of the property, and not to the tenant in occupation; though, I confess it is a bold assertion in these times to make. To my mind 'fixity of tenure,' as described in all the speeches at the late tenantry meetings, is simply, when stripped of the fine words under which its real meaning is cloaked, an invitation to the honest industrious tenant-farmers of Ireland, to join together in a gigantic 'felony' on their landlords by seizing on their lands, subject to a quit rent to the present owners. And as to the words, 'fair rents' it is, in other words a demand for a fresh valuation of the rental by the State, which though in many cases it would increase the landlord's income by one-third, would prove a source of annoyance and wrong to the tenantry at large.'

A new element of Irish disorder has recently added itself to the many that already existed. Orangeism has split up into two sections, and what is known as Democratic Orangeism is becoming the bosom friend of Fenianism. The programme of this section of the Irish political world appears to be to hate Lord Cairns in their whole hearts, and to hate Mr. Gladstone, Mr. Chichester Fortescue, and Mr. Disraeli, with very nearly their whole heart, to cling to their Bible, and to promote the Repeal of the Union with a view of having a free fight with their Papist fellow countrymen. Their representatives talk the tallest possible language. They are delighted with the election of Rossa, and long to see Luby returned. They do not wish to do anything particular at present, except to urge other people to elect convicts. But they intimate that they are hating England like poison, and ready some day to do somebody mischief. It must be owned that the Conservatives were quite right in their prophecies last session. We have alienated our Protestant garrison in the north, we have inspired the lower orders with the belief that concession may be wrung by sufficient violence, and we have filled the tenants certainly, and the priests possibly, with hopes that will not be fulfilled. In the long run all that we have done and are doing may bear fruit, and then it may be recognized even by Conservatives, that no other policy could have succeeded. But at present we are feeling the bad consequences before there has been time for the good consequences to show themselves. The prophets of evil naturally grow a little, and we must allow them their right to do so. They are not at all likely to shake the faith of those who do not busy themselves with grand schemes of pacification, and do not profess to govern Ireland according to Irish ideas, or according to the ideas which the noisiest Irishmen say are the real Irish ideas; and who simply take each proposed measure as it comes forward and ask whether it is just. The Democratic Orangemen should take no mixing bits of green ribbon with their old yellow rosettes, and give it to be, andersood that they are now all for Erin, and independence cannot affect the opinions of those who simply thought that it was unjust to keep up an established religion as a mere symbol of conquest, and who now think that, if the tenant has customary rights, he should have those rights recognized by law. — Saturday Review, Dec. 11.

THE WAR AGAINST THE PRIESTS. — We wish to tell them this was the manner in which the bloody French revolution was commenced, when the clergy were proscribed, the altar overturned, and the goddes of reason enthroned for public worship! This, too, was the manner in which the vile work commenced which has made Italy a spectacle to be gazed at with horror. Bishops were insulted, priests maltreated and murdered, and the Holy Father himself — the kindest ruler in christendom — denounced as a tyrant and despot. The evil work was commenced by the vilest characters of the country — the thieves and cut-throats — and the timid people — like those in the Dundalk Court-House — did not like to get into close quarters with the ruffians, and so the latter prevailed, and Italy has been trampled upon and plundered by a small minority of the population. This, we have no doubt, is the sort of rule that is being prepared for Ireland, if her priests and people submit to it. We are to be at the mercy of paid hirelings set upon us by rabid Dublin journalists, who care little for the consequences, if they can gratify their foolish ambition. We must speak only what they approve of, and do nothing to redress the wrongs of millions, unless we release forty men who suffer in English prisons. We confess we are not prepared to submit to such tyranny. We must have leave to speak; we must have permission to state the wrongs that oppress us, and to call for redress. Unless this is conceded, we would rather go back to the penal code enacted by England, sooner than live under a system of native tyranny, in which we would be gagged as well as fettered. It is really a serious matter; one that concerns every Irishman. We have merely shouting at present; but the next move may be to 'take off our heads, and we may as well stand up now and nip the evil in the bud, as be obliged to grapple with it when it becomes more formidable. Let the people have courage and whenever they meet it let them strike it down. — Dundalk Democrat.

ORANGE LOYALTY. — The 'Duke of York Orange Lodge' came out in force yesterday evening, to illustrate the principles of the 'loyal Orange institution.' They assembled in the Molesworth Hall, and after tea the Worshipful Master took the chair, and the company prepared to hear addresses from some distinguished brethren. After the delivery of what is stated to have been an excellent address from a rev. gentleman, and an admirable address from another, on Protestantism, Mr. W. Johnston, M.P., who was received with enthusiasm, proceeded to speak of the Orange institution as a religious and

political organization. He expressed satisfaction at the fact that the society is extending, and said that a million of Orangemen were banded together in the British Empire for the maintenance of the cause which they loved and cherished, and for which every Orangeman was prepared to lay down his life. It was time, however, that they should make their voices heard in the Senate as an independent party. Conservatives and Liberals alike hated the Orange institutions, and the leaders would gladly see the day when they no longer existed. The statesmen of England treated them with contempt while every consideration was paid to the demands which came through Cardinal Cullen from the Court of Rome. The Cardinal's aims was received with groans. The hon. member went on to express the following loyal sentiments towards the Fenians and the Government: —

'We see arrayed in many a procession, and assembling in many a meeting, those who hold and fearlessly proclaim their ungodly hostility to England and the priestcraft, and we see men endeavoring to establish a Fenian Republic in Ireland (hisses) under a mistaken sense or misguided feeling of nationality. But, for my part, I must say that, little as I am as I have and as you have with the Fenians, between them and Cardinal Cullen and the Ultramontane domination — as, at least, an open and avowed foe that we can meet as such and know what he is, and as such is much preferable to the Jesuitical hypocrisy of those who one day profess to be Fenians to frighten England, and at another day are exceeding loyal to keep down the Fenian confederacy. I hold it is no part of the duty of Orangemen to fire a shot or draw a sword between the English Government and the Fenians (Bathosistic cheers). The Government of England have got into difficulty [hear, hear]. They calculated to a certain extent, upon the loyal party in Ireland; they have imagined that the Orangemen and Protestants were like a species — the more you kick it the more it will lick you [laughter and cheers]. I think it is high time that we should tell the Government and the English people that, if there is to be a fight, or an attempt to set up a Fenian Republic, the Orangemen will stand aside and will protect themselves, maintain their Protestant religion, and protect their homes and hearths, and let the English Government and the Fenians fight it out between them [cheers]. [A Voice: 'You have hit the nail on the head.] A grievous wrong has been done to the Protestants of Ireland in the last Session of Parliament, but the wrong must not be dwelt on too much by us, so as to make us fall into the hands of the Jesuits, who would seek to divide us from those true and loyal Bible Protestants in England and Scotland who would not end will not see the Protestants of Ireland any longer trampled upon. And now that we have been placed on a platform of religious equality or called, we shall show England, Scotland, and the world that we are not afraid to do honour to our race and creed, when we stand on the platform of moral and intellectual ascendancy. I have merely to say in conclusion that, wearing as I do to-night the seal and medal presented to me by the Apprentice Boys of Derry, on the 12th of August (loud cheers). I cannot forget, and you will not forget, that liberty and life are now threatened in this land, and the eye of every Protestant and of every Orangeman will be fixed on Derry. Threats have been used hitherto, and the Roman Catholic Bishop there has it is stated, used his influence, and prevented an attack upon the peaceable commemoration of Derry's great anniversary. Whether the Most Rev. Doctor has gone to the Ecclesiastical Council at Rome I can not say but at all events the Protestants of the North will hold him accountable for the conduct of those members of his flock who obeyed him in times past. If we find that they break loose on the present occasion, and that there is any attempt to disturb the peace, we shall bear in mind that he has not used his influence to save the lives of the Protestants of Ulster. The 7th (18th) of December, which we commemorate is the anniversary of the closing of the gates of Derry upon those who were going to massacre the Protestants of Ireland. Shall we allow that glorious anniversary to be hushed up? Shall that glorious flag which is the sacrament of liberty for ever, be torn down while there is a Protestant or an Orangeman in Ireland? (Loud cries of 'Never,' and cheers.) No; we say no. Protestantism is religion and liberty combined. They were wedded in the flag of an Orange prince, when he assumed for his motto 'The Protestant religion and liberties of England I will maintain.' The crimson banner reminds us of the Protestant religion and liberties of this land, which we, the Orangemen of Ireland, will never surrender. (Loud cheers and Kentish cry.)

Captain Madden, D. G. M., of Moraghan who also got a warm reception, spoke to the same effect. He eulogized the institution as the only one which embraced Protestants of all denominations — in fact all who take the Bible for their support. He alluded to a rumour that the Government intended to declare the Orange Society illegal, and said that if that were done they would drop us in some other form, and it would be found that, like their other organizations, they were scotched, but not killed. He characterized it as a disgrace to the age that the Party Processions Act remained on the statute book, while the Government did not enforce it against the Fenians. For his own part, he never would attempt to enforce it. The gallant captain then, following the lead of Mr. Johnston, expressed himself in similar terms as to the Fenians and the Government. He said: —

'Although he had no sympathy with Fenianism he believed the men of Tipperary had returned an honest man, O'Donovan Rossa, M.P., in the place of Denis Canfield Heron, the Government nominee. (Great cheering.) They were rapidly approaching a crisis in this country, and Gladstone's Government, having sown the wind, were shortly about to reap the whirlwind, if they might judge from appearances. (Applause.) What should be the conduct of the Orangemen of Ireland at this time? Should they volunteer to help the Government? By no means (Cheers.) Let them do their own dirty work, and let the Orangemen not give them the slightest assistance. They did not fear the Fenians; they never did the Orangemen any harm; and if they wanted to quarrel with them they would not be tramping their green scarfs with the orange and wearing green and orange rosettes. (Cheers.) Time enough for them to cry out when they are hurt. Till then let them abide the issue with the most supreme indifference, and let Government, Fenians, and Ribbonmen all slash away at each other to their hearts' content. [Loud cheers.] He sincerely trusted that the convict Luby may be returned M.P. for another constituency, as the Fenians threatened to do. [Cheers.] For if the Devil was returned for Cork, and one of his angels for Galway, so much the better. It would teach the time serving Government exactly what their messages of peace were worth, and what a sweet hodge-podge they had made of the dish they had cooked for Ireland. Bright and Gladstone pie [hisses] might look very fine to the Irish people, but they who had to eat it in Ireland don't find it so very good, and it was none the better for being seasoned with Cairns and Disraeli sauce. [Gross and loud cheers.] Lord Cairns, they would be glad to hear, was about to retire from the leadership of the Conservatives of the House of Lords. In conclusion, he would say that the country was in as bad a state as ever it was since '98, and was getting worse daily. Law and order were almost at an end in many parts of the country. The Castle authorities were almost, if not quite, at their wit's end. The Habeas Corpus Act was again to be suspended, and the screw clamped on tighter than ever. Another message of peace, in the shape of a Land Bill, will shortly appear. Then follow more soldiers, more police, and more taxes, and the wounds of Ireland would be healed by another bloody revolution, to the tune of 'No surrender.' [Loud cheers.]

Mr. Foster, G. M., of Donegal, pointed the moral of the other addresses, by delivering one on 'Irish Protestant patriotism; its duties and responsibilities.' It was in the same tone, and was received with equal approval. — Times Cor.

GREAT BRITAIN.

Two Protestant dignitaries, one of the Establishment, viz., the Archbishop of Canterbury, the other Mr. Spurgeon, of the Newington Tabernacle, have been very ill, the former seriously so; we rejoice to hear that they are both better. His Grace has been moved from his bed to a sofa and is gradually recovering the use of his left side. Mr. Spurgeon has recovered sufficiently to go to Paris.

The *Times*, considering the claims of the American Government against England, says that the case of the Alabama is the only plausible one presented, and even there the fault is due to Union cruisers for permitting her escape; England, therefore, need not fear a resumption of negotiations or reference of the claims to an arbitrator.

Already we can form some judgment of the probable results of the Council. The Jesuit Archbishop of Utrecht, and his two Suffragans of Haarlem and Dender, two long separated from Catholic unity, are said to have resolved to present themselves at Rome. In England, several of the Ritualistic churches have testified their faith in the work of the Council by the 'celebrations' and communions they have been offering for its success. In a village church near Obeltham, three 'celebrations,' as our Anglican friends call them, took place for this intention on Wednesday last. — Tablet.

WANTED. — A nobleman to lead the Opposition in the House of Lords. He must be clearly a heretic, and possess property, having a good acquaintance with Horace, and a reasonable knowledge of geography, and be a fluent speaker. He must not write in any review or newspaper, nor must he have any Liberal prejudices. Temper not an object, as Scotch dukes are aggravating. Theological views not insisted on, but he must stand well with the Episcopal bench. Must know how to take orders from his Chief in the House of Commons. Must have no personal dislikes, but be able to be very offensive on occasions. Must not be too old to sit out a heavy debate. Will be allowed to keep racers, and indulge in the other recreations of his class, but is not to be considered a turf man. — Photograph and testimonials to be addressed, 'Ixion,' Grosvenor gate, W. Silence a polite negative. No law-lords need apply. — Punch.

THE PRIVY COUNCIL AND THE RITUALISTS. — A fresh decision has been given in the case of Mr. Mackonochie. That gentleman was accused of not having obeyed the monition which required him not to burn candles during the Communion Service, not to elevate the elements, and not to kneel during the Prayer of Consecration. On the first head he acquiesced, it being proved that the candles were put out before the Communion Service began. His defence on the other two, that he did not elevate above his head, as he was forbidden to do, or actually, except perhaps sometimes, touch the ground with his knees. The plea was, as might be expected, not very satisfactory to the Committee, but on the ground that Mr. Mackonochie had shown an intention to obey the letter of the monition, though not its spirit, he was let off with payment of the costs. — Tablet.

PAPER INQUIRY. — John Presnell, aged sixty three, was on November 22 in the Shoreditch Pauper Infirmary, delirious, and shouting for tobacco. Mrs. Hart, the mid nurse, angry at the noise, held a handkerchief over his mouth for two minutes, and on its removal Presnell shrieked 'Murder!' A pauper wardman named Clarke then put a handkerchief over his mouth, and was going to tie it behind his head, when Mrs. Hart stopped him, and saying, 'I'll soon quiet him,' poured some morphia down his throat. The man never stirred again till, twenty-three hours after, he died. The facts were clearly proved, and indeed admitted by the accused; but the morphia had all been absorbed, and the surgeons thought that, judging from the time that elapsed, it had not caused death. Death from dropsy was given, with a censure against Hart and Clarke. Is the law against aggravated assault suspended in Workhouses as well as the Sixth Commandment? Note that, for the first time we remember, the public in Court hissed and booed the officials.

THE IRRECONCILABLES. — The French Government offers freedom and tranquility with a reformed constitution: the Irreconcilables answer: — 'We will have no constitution but our own will, and no ruler save King Mob.' The English Government renounces the cruel system of its ancestors and, after saving Ireland from famine and civil war, begins to do her justice and proves a true anxiety to make that justice prompt and complete: the Irish Irreconcilables reply — 'We reject your justice and yourselves; give us our *soisba* convicts.' There is, however, a painful difference in the extenuating circumstances of the two offending classes: France can at least plead that Mexican extravagance was a thing of only yesterday, and that the Prussian aggression is going on even to day; but Ireland, in order to seek for excuses for rebellion, must go back to years long past. An extinct generation of Englishmen cruelly persecuted Irish Catholics, and therefore Fenians revolt against the Catholic Church, and madly conspire to overthrow just and generous benefactors. In the end, at all events, if men of this kind could have their way, there would be no difference whatever, — after a short period of anarchy and crime, the rebel rulers would be buried by general indignation into exile or to death, and a military despotism would inevitably be established in their stead. — Fiercely as they hate the rights of property, both Fenians and Irreconcilables hate the claims of religion still more; and they will all find, sooner or later, — and the sooner the better for Ireland and for France — that, with all their frantic fury, they cannot fight against God. The contempt which these misguided factions inspire in their respective countries is best shown by the most vulgar of all tests — the money market. In times of disturbances or war, the price of the French Three per cent. Government funds usually varies from 66 to 68 francs; it is now above 72 francs. Eighteen years purchase would, in ordinary times be considered a fair price for an Irish farm; lands have been sold within the last few days in the very centre of disaffection, and have produced prices rising even to twenty four years' purchase. In spite of Fenians and Irreconcilables, Napoleon and Gladstone command very evidently the confidence of moneyed men. There is another source of consolation — and though but a little one, we must candidly admit it — in this sad comparison between the two factions of disorder. In Ireland O'Donovan Rossa, although elected, obtained little more than 1,000 votes — while in France, Barbes, although not elected, found upwards of 3,000 adherents; moreover, while Paris has actually elected Rochefort, Tipperary has never even nominated Mr. Bradlaugh. — London Tablet.

FREEDOM OF OPINION AND ACTION. — There is a refreshing boldness in the assertion of constitutional right to liberty of opinion and action in the proceedings of a Scotch butcher the other day. In one of the parish churches in a large seaport town on the Clyde, just as the sermon began the worthy Scot pulled out his pipe, lighted it and began to smoke. He was in this respect but following the example of the gracious Duncan, Captain of Knockdunder, who used to vex the soul of James Duane, and scandalize the Rev. Reuben Satter, by using his pipe in the parish church, of Rosneath, on the cold winter days, and sleeping all through the sermon in summer weather. But the Captain was a man in authority, being Baron ballie to the Duke of Argyll, and therefore not to be remonstrated with. 'But the butcher's pipe on the contrary' was unanimously put out; and the butcher brought before the Minister. —

But he could not be brought to see the error of his ways. He said he could smoke in the Theatre, and could not understand why he could not smoke in the Church, and so went off denouncing the persecution to which he was exposed. — Mont. Herald.

BROAD CHURCH. — One of the Liberal Clergy came forward to state the case of his party in the *Palmer's Gazette* of Saturday last. He thinks that his friends should admit most of the charges brought against them, and content themselves with pleading 'not guilty' to the charge of dishonesty. They should acknowledge that they use words in a non-natural sense, and make it clearly understood what they mean by them. They can thus use the existing formularies 'till they can get better ones.' 'We should have to bear in mind,' the writer says, in the name of those whose case he is putting, 'that any doctrine, such as the infallibility of the Bible, rests as much on human testimony, and is as much a matter of tradition, as the supremacy of Rome or the infallibility of the Pope. No doubt the Reformers did not contemplate so summary an application of their own principles; but the Reformation was not so much the settlement of one question as the unsettlement of many. Protestantism, rightly understood, is not the last word of an old Church, but the first word of a new one.' In a word, the writer and his friends deny to the separate documents of Old and New Testaments the claim of infallibility, and to the Bible as a whole the kind of reverence which is given to an idol. But they fully admit that it contains a record of God's dealings with man, and a Divine idea of human life. We have here a perfectly fair statement of the residualism which remains after the solvent of Protestantism has been applied for three hundred years; as we are informed that the process is to be perpetual, what does the writer imagine will be left three hundred years hence? For to believe that any old questions must not be re-opened, he says, the Roman, not the Protestant view of religion. — Tablet.

What are the errors that the Council of the Vatican will have to confront? Not the doctrinal heresies of the 16th century, for these have passed away. They have resolved themselves into Rationalism and the negation of all Divine or infallible authority. The Protestants of the 16th century rejected the infallible teaching of the Church for the infallible teaching of the Bible; they have now cast out the infallibility of the Bible, and admit no infallible teaching whatever. France, Belgium, Switzerland, Italy, Spain, and Portugal are divided into Catholics and Infidels. Germany is honeycombed with Rationalism; the United States have surpassed all other nations in the rejection of the supernatural; England, where it is not turning towards the Church, is settling into Naturalism and Paganism without a mythology. One of our leading journals is opposed to civilization; another calls Christianity in question; a third maintains that religious belief is a matter of mere taste and expediency. Governments in like manner have everywhere divorced themselves from the Church, and are guided by the merest Pagan motives of expediency in all their religious appointments. The most religious Premier of the century in this country, if we except perhaps Lord Aberdeen, has just found it necessary to make sacrifice of his personal religious convictions at the altar of popular expediency, or else to announce his conversion to the Rationalism of the day. The characteristic errors of the day are apparent — the rejection of infallible authority, and the substitution of Naturalism for the doctrine of Revelation. The Council will point out the opposite truths with steady and unerring hand. Whether it will condemn each separately, or whether it will proclaim the infallible authority of the Pontiff to condemn them when teaching *ex-cathedra*, we know not. This will be as it shall seem good to the Holy Ghost. — Tablet.

ANTI-COUNCIL MEETINGS. — The Feast of the Immaculate Conception was duly honoured this week by Protestants in London after their own peculiar fashion. They held three meetings against the Catholic Church. The *Protestants* of Scotland was not, however, content with denouncing Rome; he had a little more venom to bestow on the poor dear persecuted Ritualists. The report states him to have said that these persons 'began to feel, too, that their union with Rome was blasted for ever; that they must either go back to the "miserable" Thirty-nine Articles or constitute a new Catholic Church of their own, which he certainly thought would be the best thing after all for them. He admired the Pope in one sense, because he stuck fast to his principles; but he had no respect for those who look from the Pope just as much as suited them, and from the Protestant Church its stipends and other things, and then gracefully tried to balance themselves between the two.' At the *Presmanon's Hall* the Hon. and Rev. Baptist W. Noel joined his feeble voice to the previous more powerful utterances of Mr. Dunsinane, and invoked Heaven to prevent the definition of the Pope's infallibility. The Bishop of Orléans may also reckon amongst his freethinking supporters the Anglo-Continental Society, which met on the same Feast day, at Willis Rooms, with the Bishop of Ely in the chair, and resolved that the unity of the Christian Church could not be obtained by a declaration of the infallibility of 'the head of one Church.' But it strikes the Catholic mind at once that Christian unity would be terribly embarrassed if it had to acknowledge infallible heads of several Churches. — Tablet.

THE CLERICAL MARKET. — It may not be generally known that there are establishments in towns where clergymen of the Church of England can be obtained in the same manner, except that they are not 'on view,' as hired domestics. Strong, active, willing, clergymen, as made-of-all-work, advertise themselves; clergymen with or without encumbrances; clergymen who, in addition to thoroughly performing the duties of their office, will throw in an extra or two such as 'can intone,' 'can train a choir,' 'just as the lady's maid intimates she can 'dress hair,' or 'understands millinery.' A good plain, clergyman can be procured at a very reasonable rate, and a chaplain for private use at almost next to nothing. There are periodicals also — two of which are now lying before us — which concern themselves solely with that curious branch of social economy, the supply and demand of ecclesiastics. It would abate the rancour of some of our radical friends, who are so given to cry out against the 'bloated Church,' and to see a purse-proud parson in every gentleman with a white tie to cast their eyes over these instructive pages. Their indignation would then be turned to wonder at the fact of so many divines being able to afford white ties at all. At this present writing there are, it seems, two hundred clergymen of the Church of England 'wanting places,' and the salaries they demand are certainly not of an ambitious character. There is only one man — who, with unconscious self satire, has described his 'views' as moderate — who ventures to demand £180 a year. Only seven aspire to £150. A single divine underbirds above by ten pounds. Thirty five ask £120 and the other hundred and fifty or so of reverend gentlemen are actually going — or waiting to go — for £100 a year or less; going for a hundred (nine of them) going for £80 (three of them); going for £60 (six of them); going for £50 (the price of a butler — [four of them]); going for £40 [one of them]; and even [one of them] going for '10s 6d a service,' and his traveling expenses; below which, one is not surprised to find; clergymen of the Church of England are not to be had, but [we suppose] are 'bought in.' The spiritual services of all these two hundred divines could be annually secured, therefore, for £2,000 a year — two-fifths of the price paid for those of one bishop. Here is an opportunity for some good lady, attached to the 'clergy,' and with a handsome jointure, to provide herself with a whole army of preachers; or for that faithful, but general son of the church who is said, after an 'overnight bowl' of 'Bishop' to have called in the morning for a 'Sodor and Man,' instead of a 'soda and brandy.' — Chamber's Journal.