

tables in the area of the interior. The butcher meat killed for the occasion, consisted of eight beasts of 55 stone each, and thirty two sheep of 5 stone each. To this must be added 500 plum-puddings, of 5lb. each, and sixty barrels of beer. The Marchioness in taking her place on the platform, was accompanied by the Bishop of Durham, Lord Adolphus Vane Tempest, with several of the clergy of the neighbourhood, and others. On the appearance of her Ladyship and friends a tremendous burst of cheering arose from three thousand stentorian voices, and was protracted for some moments, with a most imposing effect. Lord Adolphus Vane Tempest occupied the chair, and after the usual loyal toasts, he stated that his mother would address the assemblage. The announcement was received with great cheering.

Her Ladyship, on rising, was received with vociferous and long-continued cheering, which having subsided, she said—"My friends, it is with sincere pleasure I see you all again. I meet you with feelings of confidence and comfort—confidence in myself that I do right in thus gathering you around me, confidence in you that your conduct will be good and orderly, and comfort in believing that you are worthy of my confidence. (Cheers.) Thank God, we have had no serious or fatal calamity since I saw you last. It makes my blood run cold to dwell on these fearful risks, and I think any great calamity among you would break my heart. I am deeply anxious to impress upon your minds the duty you owe to your children. It is in vain I provide schools if you do not give your children the full benefit of them. Remember you are training them for time and for eternity, and do not remove them too soon from greediness of gain. (Applause) I am far from being satisfied with the present results of education here. I have at great expense, erected schools at each colliery, and I have provided, at my own cost, the best teachers I can obtain; yet many of the parents are so indifferent as not to avail themselves of these advantages. Out of 619 children, 92 cannot read, write, or cipher, 117 can only read, 215 can both read and write, while 195 can both read, write, and cipher. I have thought it my duty to suggest a remedy, and it is simply this: before allowing any boy to go down to work, I shall require that they have a certain amount of education—that they should be able to read and write—and a certificate to this effect will have to be produced to the viewer before a boy shall be employed. I refrain from any interference with your religious opinions. I deeply respect all conscientious feelings, however widely they may differ from my own, and would repeat to you in the poet's words, the same sentiments I addressed to you at our last meeting—"I meddle not with men's creeds; these rest between man and his Maker." Yet I should like if some religious test or qualification could be applied, and that each boy should bring a certificate that he has acquired a competent knowledge of those general principles and fundamental doctrines of Christianity which are common to all Christ's Churches, and which we all approve and believe, without insisting on any peculiar creeds or dogmas on which conscientious differences may be entertained. There exists a strong feeling in my mind of the great utility of establishing a fund for the purpose of supporting the worn-out and infirm pitmen of these collieries. I will contribute thereto so as to make it a blessing and a comfort to you in your old age. I am ready to go to the

cost of the building, which I would call 'The Pitman's Home'; and I should be happy to contribute fairly towards its maintenance. Surrounded by the sturdy producers of coal on my estate, I feel that you enable me to contribute my share in the development of the commercial interests of the country, and in return I wish to devote a woman's head and a woman's heart, however feeble they may be, to the care of your interests, praying ever that God may assist and guide me in my endeavours." (Loud cheers.)

Thomas Nicholson, a working pitman, then proposed her Ladyship's good health, which was drunk amidst tremendous and reiterated cheering. The noble chairman returned thanks on behalf of his mother. The list of toasts having been exhausted, the company broke up in the most orderly and decorous manner.

### Popery in the Nineteenth Century.

The century to which this portion of human history belongs is remarkable above all others for the vociferous diffusion of knowledge, and for undoubted improvements in all the methods by which knowledge can be imparted to men. It is characterized by an unbounded development of material force, and of that intelligence by which material force can be directed. It has established the dominion of men more firmly over space, time and the world; it has roused fresh powers of self-reliance, it has satisfied fresh dreams of enterprise. Yet, if we are asked at the present moment, and with the evidence now before us, to re-assert that the artifices of suspicion are no longer to be dreaded; that the awakened intelligence of mankind can no longer be imposed upon, that the empire of bigotry and cant is approaching its downfall, and that the cause of religion is fortified by a nearer approach to the sublime purity of Gospel truth, we are reluctantly compelled to acknowledge that the experience of the last and the present generation, leads us to an opposite conclusion. We have witnessed and are still witnessing, even in the domain of science and positive experience, delusions as wild and senseless as ever beguiled the human imagination—clairvoyance, spirit-rapping, biology, and all the phantoms which hover on the confines of organic nature. We learn with astonishment that in the far West, beyond the deserts of the Rocky Mountains, in that region to which liberty and toleration have hitherto pointed as their inviolable refuge, a theocratic tyranny reigns over a hundred thousand American citizens—more degrading in its objects of veneration, more abominable in its practices, more atrocious in its means of government, than the most accursed rites of heathenism. Nor is this strange aberration of the human mind confined to frantic enthusiasts or half-civilized communities. We have seen in one portion of our own Church a craving for the mysterious influence of the secondary objects of faith—an abject submission to authority and sacerdotal intervention—a sentimental veneration, extending even to things inani-

mate and formal. The Church of Rome with that profound observation or instinctive perception of the spirit of the age, which has characterized her for a thousand years, succumbed largely and promptly to avail herself of the back-water of the great stream of civilization. If her authority is contested, she asserts it in more imperious language; if her doctrines are assailed, she adds to them a fresh article of faith, more irreconcilable to reason and to Scripture, and more opposed to the primitive belief of the Church than any former proposition of her creed; if the secret influence exercised upon society by her sacraments and her confessional is denounced as insupportable tyranny, undermining the relations of husband and wife, of parents and children, she retorts by proscribing all mixed marriages as concubinage, and all lay education as blasphemy; if her ecclesiastical organization is resisted, she succeeds in wresting from Austria the Concordat of 1855, and in establishing a Papal hierarchy even in the most Protestant States of Europe; if her claim to traditional infallibility and miraculous gifts is denied, she boldly sets the stamp of her authority on lying legends and wives fables. And all this the society of Europe—the Europe of the nineteenth century—endures. To arrogance which the seventeenth century would have overborne with contempt—to superstitions which the eighteenth century would have scouted as ridicule, some at least of the men of our era lend a voluntary obedience or an indignant faith. We boast of our victories over the prejudices and ignorances of the past—over political oppression and social abuses, but against this progress in the temporalization of secular interests of life, must be set the strange re-action in the higher regions of thought and belief, which serves in too many instances to render superstition more dense, and intolerance more keen.

We wish to speak with becoming respect of the distinctive theological tenets of the Church of Rome, which have been and are held by some of the greatest and best of mankind; nor would this be a suitable place to call that faith in question. Still less do we mean to imply any disposition to restrict that religious liberty which the Catholics of England enjoy, in common with all their fellow countrymen, we know the worthlessness and the wickedness of the barriers of intolerance. But in discarding the weapons which were used in former times, and are still used by the Church of Rome wherever she can employ them, we grasp our own national arms of free discussion, and we claim the right to bring these things to the bar of public opinion. No man who has watched with some attention the proceedings of the Romish Clergy in Britain and Ireland, for the last few years, and the results of their proceedings, can doubt that they act with an amount of energy, design and combination, which they have not shown in this country since the Reformation. By the influence of what is called 'direction' even when it extends to only one member of a family, the