

THE WORK FOR IRELAND.—To all appearance, political life has died out in Ireland. Judging from what we see, Irishmen do not believe in their own wrongs, or their own rights, or in the sincerity of any one who speaks of them. Nothing occurs without a cause, and it is not difficult to find reasons for this state of things. Three different ways of improving our condition have been tried, and the three have failed. The strength of popular opinion and feeling, wielded like a mace, by a single man, fell with no more than a feather's weight on the foe. Why was this? The will of a people is a thing not safe to cross, and the granting of Catholic Emancipation showed how far that will could be respected. Emancipation was given that a civil war might be avoided—and was wisely given. There was no loss or risk to England in that measure, which could, for a moment be weighed against the risks and losses of a war with Ireland. The same power which emancipated the Catholics could have emancipated the tenantry from their degrading state of serfdom. No one can deny that Tenant Right could have been gained by O'Connell. He did not make the attempt, but aimed at a vital part of British power. Being vital, England could not be expected to surrender the Union, as she had granted Emancipation. To take our Parliament away, England lavished freely what she loves the best, her money; and the fear of a civil war would be of no effect in this matter, as England had stimulated and fostered a civil war for the very same purpose. Therefore, if England thought it right to risk a civil war and spend large sums of money to carry the Union, it looks reasonable enough to suppose that she would fight to keep the result of that war, and that expenditure. And, in fact, England declared her readiness to fight it out, through the authoritative medium of Parliament in the latter days of Repeal agitation. And even the fear of a civil war was altogether removed from the English mind, after it was seen how O'Connell took the affair of Clontarf. This, the great Irishman failed, because he asked what could not be got by asking, and would not use any other means to get it. Again the Irish cause was tried, and in another fashion. The Young Ireland party sought to make war on England, and to kindle that war by preaching the sentiment of nationality. It was a miserable failure, and could not have been otherwise. There was no war, as the revolutionary example of all Europe took no effect upon the people of Ireland. So, moral force was a failure, and physical force could not be procured. Once more there was a struggle for national life, and the struggle varied in character from the two former ones. The first had sought by demand and demonstration, what would not be given unless to superior force; the second had appealed to force without having force at its disposal. The third had two advantages over its predecessors—that it asked much less than they, and that its means of action were fitted to the purpose, and involved nothing dangerous. It had another advantage over one of the movements, at least. It has been acknowledged generally, and by many leaders of '48, that the attempt of that year failed principally because the Catholic clergy were not in favour of it. Now, the third movement could boast of the sanction and approval of the Catholic Bishops and Clergy all through the country. Its mode of operation was what is called "Independent Opposition," of which the principle was, that Irish Members should be bound to no party, but should help one against the other, for our purposes, according to circumstances, just as England has done so long and so successfully in dealing with us. Well, certain members, celebrated for declamation about the Church, and who had got their seats by episcopal and clerical influence, betrayed the cause, and sold it and themselves to the enemy. Gradually the whole party broke up, till they were reduced, in the last few years to an insignificant minority. Are we to conclude, then, that the principle of Independent Opposition is wrong? The O'Connell style of agitation cannot be tried again—we have an O'Connell, and the movement, which since Emancipation, did but little with him, could do nothing without him. We are not up for fighting at present, so there is no chance of getting up an improved edition of '48. But we have a high authority for saying that there is nothing wrong or mistaken in the principle of Independent Opposition. The Bishops of Ireland, in their Pastoral of '59, have declared, so, by recommending it as the way to procure what they unanimously demanded for themselves, and for their country. If the Bishops do not follow up the demands of the Pastoral, and act on the policy which it proposes the prospect of Irish affairs will be gloomy enough. There is no political life in the country at present. The National Petition movement proves nothing. It is easy to sign one's name to a document which is not a promissory note, or either a pecuniary or warlike character. Meanwhile, some nationalists, formerly prominent, are publicly discussing our circumstances and the way to improve them. It is remarkable that these gentlemen, among their many suggestions, never allude to the Pastoral of the Irish Bishops. They would insinuate by their silence, that the Bishops care nothing for their country or their written words. John Mitchell says he is glad that secret societies are increasing in Ireland. We hope they are not, but they may be, for all that. Let the Bishops lead the people, and lead them to victory as they easily can. Let them save the people from criminal secret societies, and more criminal anarchy. Parliament will shortly open, and then our campaign should begin. We trust that, before Parliament closes, our enemies will have cause to know that the Pastoral is not a romance, and that the Irish Bishops are not to be denied and insulted by any Government, Whig or Tory.

MR. SERGEANT HOWLEY ON THE STATE OF TIPPERARY.—On Friday, at the Neagh Quarter Sessions Mr. Sergeant Howley proceeded to address the Grand Jury, which he did in his usual able, lucid, and effective manner. He said that, on looking over the calendar which had been laid before him, he was happy to find that in quantity and quality the cases for trial were few and light. There was no case on it likely to present any difficulty in its consideration and disposal. They were all of an ordinary character, and consisted in a great measure of petty larcenies, while the entire number amounted to only twenty-one. He (the Judge) had just been through the southern division of the county on circuit, and there, he rejoiced to say, as well as here, he had the pleasure of congratulating the Grand Jurors on the tranquil and orderly condition of their respective localities. In no instance did these offences present any feature of that premeditation or preconceived malice which characterised crime in Tipperary in former years. It was satisfactory to him to find that juvenile offences, too, were still on the decrease.—There was almost a total absence of crime of this class. It might be said by some that this was to be accounted for by the fact that magistrates at petty sessions were now enabled to deal with offences of the kind, and that they, therefore, disposed of some of them. This, however, was not the case. He (the Judge) had made inquiries of the magistrates on the subject, and the replies he received were to the effect that juvenile offences were now of rare occurrence.

THE PROJECT OF CONSTRUCTING A RAILWAY FROM CAHER TO OLGHEEN is under consideration. Viscount Lismore will give, free of all charge, the portion of his estate which would be intersected by the line.

OUTRAGE IN WATKINSHAM.—On Sunday last, between two and three o'clock, a respectable Roman Catholic gentleman named Brady, while on his return from Mullingar where he had been at Mass, to his residence at Kilpatrick, was attacked by four men armed with heavy bludgeons, who beat him savagely leaving him for dead, and then decamped.

SOME ALLEGED RIBBON ARRESTS have been made in Letterkenny, in the county Donegal. One of the parties has turned approver.

REPRESENTATION OF TRALEE BOROUGH.—The impression in our political circles that Captain O'Connell is about to get a government appointment, and that Mr. O'Hagan intends soliciting the "sweet voices" of the constituency of our borough, is so strong that already a Conservative, in the person of a respectable country gentleman, Mr. Richard O'Connell, D. L., Chuthall, is all but officially named as a candidate, while a large section of the Liberal party, we understand, are disposed to call on a member of the Donoran family, or some other gentleman of liberal views, and locally connected with the interest of Tralee.—Tralee Chronicle of Saturday.

THE DUNGARVAN CORRESPONDENT of the Waterford News says:—It is rumored here that Mr. Maguire, M. P. for this borough, will be called on for Cork county in the event of Mr. Deasy being elevated to the bench. The names of Thomas O'Hagan, Sir J. N. Huahle, Bart.; Bernad Osborne, and John P. O'Shee, high sheriff, are spoken of as candidates, in place of Mr. Maguire.—Dungarvan Correspondent.

THE DENRY ORANGEMEN.—Once more we have the Orangemen up before the country, in a scene as disgraceful as their enemies could desire. They are acting just in the way to prove to friend and foe, native and foreigner, that coercion is the only remedy of which so turbulent, and so barbarous a community can be ruled. The Ulster Orangemen have now demonstrated that no law, however just, no cause, however sacred, and no man, however learned or eminent in Church or State, will be tolerated by them if they should at all interfere with their murderous designs, and fanatical wickedness. Within the brief period of six months they have shown that the world could not match their criminal deeds, except in the savage Druses, who cut the throats of the Christians in Syria. On the 12th of July they slaughtered women and children in Derrymacash; in a few days afterwards they insulted two Catholic Judges in Eniskillen, by playing "Croppies lie down," on the Church bells; and ere another week elapsed, they waved Orange banners over the same two judges as they proceeded to the court-house of Londonderry. Their next exploit was to hoist, hiss, and groan down the Protestant Bishop of Belfast, because he interdicted a firebrand who had been invited to preach in that town, and raise a cry of sectarian bigotry. And their latest proceedings was to insult Mr. Dawson, M. P. for Derry county, when he presented himself the other night before them to deliver a lecture in connection with the history of the "Maiden Gityr." Mr. Dawson—brother-in-law of the late Sir Robert Peel—had the temerity, last year, when the "Party Emblem" Bill was before the House of Commons, to censure in severe terms, the murderous attack on defenceless women and children at Derrymacash, and to disapprove of the annual displays of party rancour in Ulster; and for having honestly spoken his opinion on the question, he was branded as a traitor in large placards, posted through the county Derry, and the other night was all but torn to pieces by a ferocious Orange mob! As we have often before stated, we are not sorry to hear of these outbreaks of Orange wrath, because they will lead to the final extinction of the nuisance which the fanatics have become in Ulster. In the face of Catholic Europe the British government, notwithstanding its secret approval of the "blackguards," as Sir Robert Peel called them, cannot tolerate these Orange displays, and they will be compelled to deal summarily with the outrageous ruffians. And who can offer an excuse for their doings? When they treat their Bishops, members of Parliament, and the Queen's Judges with indignity and scorn, what would they not do to humble Catholics? A community so ferocious deserve no quarter.—Dundalk Democrat.

A "WONDERFUL BABY."—There is at present within a few miles of Glasslough, County Monaghan a baby bearing the name of Thomas Reed' the extraordinary size of which would make the fortune of the lucky exhibitor. Its age is only eleven months, and its weight cannot be less than seven stone. The face and head are larger than those of a full-grown person, and the limbs and body are of the most surprising dimensions. The health of the child is excellent. The parents of it are both youthful, and not above the middle size.

THE INCREASE OF CATHOLICITY.—The Newry Telegraph, in making an announcement of some change in its terms, to meet the wants of the time, makes the announcement that Catholicity is progressing with rapid strides. "The agents of the Church of Rome," says the Telegraph, "have come to be more universally, as well as more unscrupulously, indefatigable in attempting to uproot the foundations of this free British Monarchy, as the only great and formidable bulwark against the gradual reduction of European Christendom, entire, under that baneful spiritual yoke from which she once was rescued, and has since been protected by the sacred triumph of the Reformation. We do not fear to allege, broadly, our conviction that, even in the face of the perils that environ the Popedom, in respect of its spiritual jurisdiction, Popery has made, and still is making long strides towards a diffused acceptance and substantial power throughout the United Kingdom—each successive step being marked by a manifestation of security, boldness, and exultation over Protestants which nothing could inspire but the experience of successes already realized." This, no doubt, may be an appeal to the public to sustain our contemporary with a larger patronage; but still it is an acknowledgment that the Catholic Church is marching steadily on to victory. The statement, however, is strictly correct. In the face of every difficulty, the old faith of these countries is re-establishing itself in all quarters. It is spurned and denounced, derided and maligned, but steadily, step by step, and with bold resolve, it is fast encircling its opponents, and bids fair to extinguish altogether that changeable, and ever-changing creed which men had the audacity to call a Reformation. How is this? Can any one account for it? It is seldom found that poverty can overthrow wealth, weakness master strength, or that anything trampled, scorned, and calumniated can go forth undismayed in a career of victory. The whole secret lies in this—the Catholic Church is the Church of Christ, and it will break all other Churches to pieces. Every opposing element must go down before it. "The tree," we are told, "is known by its fruit." What are the Catholics of these countries doing? Their Church was stripped of her property, and their places of worship, not very many years ago, were of the poorest description. But look at the country now, and see the magnificent temples that have been erected. Who provided the funds to build these churches and chapels? No State provision was made for their erection; no assistance came from the revenue; but the people generously contributed the money that was required. The same remarks apply to the religious houses, colleges, schools, and charitable institutions. Convents and missionary establishments are multiplying in all quarters, and male and female inmates crowd them—persons who have resolved to seclude themselves from the world and its blemishes, to perform acts of mercy, and endeavor to gain greater perfection. They instruct the ignorant, clothe the naked, feed the hungry, visit the sick; and at an humble distance follow their Saviour in the narrow path which leads to heaven. These are all seen in the Catholic Church; and to any unbiased mind, they prove at once that she is the true Church, and the only secure refuge for all who seek salvation. Men may wonder that a Church in which all these good works are found should increase in power; but the children of that Church know in their hearts that she must prosper, and that she is destined, at no distant day, to assert all her ancient influence in these kingdoms. It is not in the power of man to resist her. She has risen up to her present position despite of all the obstacles she has encountered; and she will proceed in her career till not a vestige of Protestantism shall be found in the British empire.—Dundalk Democrat.

General Lamoriciere's report on the Sardinian invasion of the Papal territory, and the resistance offered by the forces of the Pontiff under the gallant officer's command, is republished in the pamphlet form. We have received a copy of the report, and it is admirably printed by Kenting and Co., of the Strand, a firm which, we believe, has a Limerick-man at its head. The report of Major O'Rielly, forms an appropriate supplement to the chief officers, and the pamphlet is completed by three beautifully executed maps, the first defining the general sphere of the war, from the Romagna to Ponte Corvo; the second the ground of the battle of Castelfidardo—the route taken by General Pimodan's Brigade—the farmhouse which was the headquarters of the conflict—and the house which was repeatedly attacked by the Papal Brigade; and the third displaying the works and approaches of Ancona by sea and land. The pamphlet should be in the possession of every Irishman who can read—and who is it is now unable to?—for it is the true record of the gallant and bold struggle of a body of religious and honorable men, of various nations united by a great principle, against a host of nefarious aggressors led by the necessary and butcherly agents of a robbing invader. It is, furthermore, the irresistible refutation, by a Frenchman and Irishman—upon whose honor no stain could be fixed—of the most cowardly and scandalous slanders that ever issued from the London Press against the repute of Irishmen. Every man of their race and country should have a copy of this work.—Manchester News.

The affairs of the late John Saldier have been before the English Rolls Court, in connection with one of the many inordinate speculations into which the doomed man, with all his extraordinary craft, plunged as if he had the power of commanding the confidence and capital of the three kingdoms. In this instance, as one of the Anglo-Prussian Coal and Coke Company, he had invested sums in the purchase of interests in the Victoria and Maria Anna Mines in Prussia, and his personal representative, Norris, claimed to recover the amount, stated to be no less than £10,000. The Court delivered judgment to the effect that there was no jurisdiction over the property in an English Court of law, but intimating that proceedings in the Prussian Courts would probably have a favorable issue. In concluding this judgment the Master of the Rolls said:—If the appeal made in the Prussian Courts is unsuccessful, the plaintiff will obtain what he seeks, and the evidence satisfies me that he will gain the full points of the judgment out of the property of the company. If the Prussian courts, for the purpose of determining the rights of the parties, require to know what is the state of the law of England the proper steps must be taken for that purpose. As I have said, a decree was made in this court, declaring that the real estate of Saldier was not escheated to the Crown. I regret to be informed that three of the most eminent members of the English bar have given a contrary opinion. I must express my belief that such an opinion was given either on a different statement of facts, or upon some imperfect representation of them. I still adhere to the opinion that according to the law of England freedom of inheritance belonging to a *fidei de se* do not escheat to the Crown, but descend to the heir at law. That is not the question here, however, and in the present suit I can make no decree, but must dismiss the bill with costs.—Manchester News.

GREAT BRITAIN. THE LATE BISHOP OF BEVERLEY.—The life of the death of an English Catholic Bishop, generally speaking, a matter of but small concern to the Protestant people of this country. He may be so personally known as to be locally recognized in the neighborhood in which he resides, or his name may appear occasionally in the newspapers in connection with some church or school appeal to the charity of the benevolent; but beyond these slender opportunities for imperfect recognition, there is little or nothing to place him in any striking or memorable attitude before those not belonging to the Catholic body. The Right Rev. Dr. Briggs, Bishop of Beverley, whose death we record this week, can hardly be described as an exception to this rule; for his Bishop was ever less known for any equality that had not charity in some form or other for its object. His rule of life was to live in peace with all men;—and during his long episcopate of twenty-seven years, his name was never mentioned but in connection with some act manifesting the gentleness and kindness of his nature. Of lofty, commanding stature, and a noble patriarchal presence, Dr. Briggs could not appear in any place without attracting attention: which was riveted by the extraordinary mildness of his countenance, fresh and beautiful even in old age. The peace which he loved so well, and which made him so great a favorite with men of all creeds and parties, shone in his countenance and diffused a sort of perceptible halo around him. For the people of Ireland Dr. Briggs entertained the most extraordinary affection, and they, in their turn, reciprocated it with a fervor which will make his name for generations a household word in the sister country. Were the majority of Englishmen to manifest towards the people of Ireland but a very small portion of that sympathy with which Dr. Briggs won their hearts, there would soon be no one to ask for the Repeal of the Union. In Bishop Briggs the Irish in England have lost one of the best and truest friends that they ever had in the Episcopacy of this country. He died calmly, and peacefully, and painlessly, as a Christian Bishop ought to die, at his house in York, on the evening of the 4th Jan.; and he was buried on the 10th, at Hazelwood, in the only parish church of England which escaped all change from its foundation in the 13th century. The Church of St. Leonard's, Hazelwood, the seat of the great family of the De Vavasours, has never ceased to be a Catholic place of worship since the date of its erection, when the royal line of Plantagenet reigned in England. Dr. Briggs was well known among, and greatly respected by, all classes of the people of York. His friends never discovered in him but one failing, originating in the essential of his natural disposition, and his unwillingness to intercept any conversation in which strangers sought to engage him; he was almost always late—often too late for the railway trains, which sometimes left him behind even when standing on the platform. This led to his friends sometimes calling him to his face, which used to amuse him much, "the late Dr. Briggs." The late Bishop of Beverley was one of those fine, noble-minded, large-hearted Englishmen of whom England may well be proud, and who, whenever they appear, exalt the name and the fame of their country.

AMERICAN SHIPS UNDER THE BRITISH FLAG.—At Liverpool, within the last few days, several American vessels have been registered under the British flag, in order to enable them to carry salt to South Carolina, and return with cotton without fear of capture.

The threatened disruption in the United States is justly creating alarm in Manchester and the other towns whose prosperity depends upon a supply of cotton equal to the demand. The Liverpool Mercury says:—"It is well understood that, in the event of a civil war taking place in the States, the principal source whence cotton is derived would be seriously affected, and manufacturers compelled to look for supplies from other portions of the globe." In this state of affairs, a meeting was called for yesterday, at Manchester, to form a Cotton Company, upon the limited liability principle, to promote, by offers of purchase, an increased cultivation of cotton in India, Africa, or other countries. Resolutions were submitted for raising the sum of one million sterling in shares of £10 each, and for the immediate appointment of permanent directors, so that operations may be commenced at once.

THE "RIVAL PREACHERS."—Apropos of editors, I am told that Mr. Spurgeon is about to "come out" in that capacity in connexion with the religious organ of the Baptist community. Let us trust that his first appearance in this line will be more successful than that of his great pulpit rival in the pages of the opening number of the Temple Bar. The latter gentleman, I see from to-day's papers, has just appeared in a new character, viz., as plaintiff in one of those unpleasant cases that come under the cognizance of Sir Cresswell Creswell. It is reported—and, incredible as the fact may seem, it is so frequently spoken of that I cannot altogether disbelieve it—that a number of the lady members of his congregation have opened a subscription to defray the costs of the reverend gentleman's suit. Is this charity pure and simple, or is the "pet person" when relieved of his present imbricature, to be drawn for in a matrimonial lottery bag by the spirited speculators?—Extract of London Letter.

The mortality of London for the week ending Saturday, January 19, reached the appalling number of 1,926 deaths,—an amount which not only exceeds the estimated number by 385, but is about double the average of a few weeks during the autumn. When we remember the unprecedented quantity of rain that fell in the year 1860, we could hardly have a better illustration of the comparative effects of cold and damp on the public health. Of course, we were prepared to find that the increased aggregate was chiefly due to acute disease, especially of the respiratory organs. Accordingly, we are told that "pulmonary complaints, exclusive of phthisis, carried off in the week 702 persons, while the corrected average for corresponding weeks is only 501," and that, among these, deaths from bronchitis have been nearly three times as numerous as usual at this time of the year. Apoplexy has been so common during this cold season that it is stated by one eminent physician to have almost assumed an "epidemic" form; we are surprised, therefore, that it does not exceed the average in this return by more than 44 to 30; but paralysis has increased to a still greater proportion, and heart diseases were fatal in 119 cases, while the average is only 52." We learn from Dr. Letheby's Reports that in the City of London the same general results have been obtained in that district, though of a still more marked character, and the mortality there during last week actually rose within seven of the level reached at the height of the cholera in 1848.—Times.

THE ROMANIST PARTY IN THE CHURCH OF ENGLAND.—The following advertisement, addressed to members of the Church of England, is appearing in our high Church papers:—"Circumstances connected with the irreverent mode of celebrating the Holy Communion have prompted a small circle of friends to offer to the most Holy Sacrament acts of Reparation in Atonement for the many insults it receives. Any communicant willing to say an act of reparation once a week, and wishing to unite himself or herself to such a circle, can do so by sending their name and address to A. B. G. Union Office, 342, Strand London.

PROTESTANTISM IN ITS CONSEQUENCES.—It has frequently been urged by the upholders of the Catholic Faith that Protestantism has within itself the seeds of unbelief; and this proposition has been as eagerly denied by the numerous advocates of an "open Bible" as the sole ultimate court of appeal in matters of doctrine, apart from any allowance for the traditions of antiquity. Though, however, the truth of the proposition is denied in words, there turn up from time to time, as the world's history progresses, certain awkward facts, which give a colour at least of presumptive truth to the oft-reiterated assertion of the Catholic world. A more than ordinarily venturesome spirit let loose from the moorings of "Evangelical Protestantism," with too much logic to admit its conclusions in theory, and too much charity to carry them out in practice, sets forth in search of a Faith. With all his prepossessions against authority, and in favor of private judgment, and with a sort of rough and ready contempt for Councils and Fathers, it is not remarkable that he should shape for himself "a Creed" which approaches as nearly to "something new under the sun" as our belief in the inspiration of Solomon will allow us to believe that anything human can. The wanderer, who has but carried out his principles to their conclusion is denounced by the *ceteris* of his former patrons with a bitterness which throws into the shade the anathemas of Latheran or of Trent. The fact, however, remains that he came forth from "Evangelical" Protestantism, and shaped his "Creed" on principles of enquiry which no "sound Protestant" could deny. Hitherto, however, the cases have been but rare and detached. It has remained for the year which has so lately passed to present to the shuddering gaze of Christendom something like a combined "horde of unbelief," "Essays and Reviews" have revealed to us truly Protestantism in all its consequences. Hitherto the teaching of Rationalism has merely been *esoteric*; now it seems to have assumed the functions of an "Evangelist" (if such a term can be applied), and come forth to proclaim its dogmas with unequivocal clearness. The writers of "Essays and Reviews" believing that the Christian world has in its bosom simply played long enough with "the story of a serpent tempter, of an ass speaking with a man's voice, of an arresting of the earth's motion in a reversal of its motion, of waters standing in a solid heap," and such like *puerilities*, desire to emancipate from such bondage, and to bring it to a frank recognition of the erroneous views of nature which the Bible contains." Dr. Temple, the Head Master of Rugby, kindly helps us over the first stile in his essay on "The Education of the World," and the *fidels descendens* is further gently pushed towards the "Avernum" of unbelief by Dr. Williams of Lancaster in his essay on "Bunsen's Biblical researches." Having done their utmost to take *old-time* Christianity away from us, we are treated by the next writer, Mr. Baden Powell, to a dissertation on "The Evidences of Christianity," in which he denies the credibility of miracles. "The National Church" would, according to the schemes of the Rev. H. R. Wilson, be a most anomalous "omnium gatherum" of believers; but lost, on the showing of the first four writers, it might accidentally have a spark of Christianity in it. Mr. Goodwin in his Essay disposes of the *Usque Cosmogony* or *Newman*, promulgated in all good faith, and bestows a sort of insulting patronage on Moses, which might almost stir the wrath of the "nose-bleed of men" as he lies in his grave. Mr. M. Pattison gives us his view of "the tendencies of religious thought in England, 1688-1750; and Professor Jowett, in conclusion kind enough to tell us how to interpret the Bible, his coadjutors have endeavored to demolish. Such is the latest *horde* of unbelief; and such we maintain is no natural development of that Protestant teaching which leaves the soul to ride rudderless upon a sea of doubt. It is a fact of no small significance that among these new advocates of a new theory is Mr. Wilson, the stern denouncer of "Tract 90" and Dr. Newman; and it is not a little strange, that the man, who a few years ago could tolerate none, but the most literal accretion of the articles, would now, in his spurious charity, fain comprehend within the limits of the "National Church" every conceivable form of heresy—past, present, and to come. We thank "the Essayists" for the lesson they have taught us; we thank them for the fearless proclamation of a great Truth, which will some day be brought home to the consciousness of England—that there is no middle

ground between unbelief and the Catholic Faith. The soul of man must either bow itself before the Word of God, and the consecrated traditions of the past; or it must cast its creed in a mould of its own devising and sink to the depths of a coarse materialism, or soar into the region of an unreal spiritualism. If we once lose the definition of the Faith stamped with the impress of Catholic antiquity, there is nothing to prevent us from being at once precipitated into that abyss of modern unbelief from which are ever rising on the poisoned air impotent ravings against the Truth of God, impatient questionings of His Majesty, and fevered speculations on His Attributes. The position assumed by "The Essayists" is but another proof that, unless the faith is held whole and entire, it is virtually not held at all. The Tablet says:—The above is a leading article taken from the last number of the *Union*, the organ of that party in the Church of England as by law established," which repudiates the title of Protestant. We do not pretend to understand their position, or to account for their remaining where they are; but accepting them and their working as a fact, we may surely pronounce it one of the most remarkable facts of the day.

THE BLUNDERS OF BENEVOLENCE.—The old complaint of the mismanagement of the charitable associations is beginning to be heard again. The tendency to jobbery, and that constitutional dislike to audits which seems inseparable from the consciousness of having other people's money to give away, will probably continue to impede benevolent undertakings so long as they are managed by large committees. The same easy temper of mind which enables a man to sit through the discussions of a charitable committee gives him a large-hearted and general contempt for audits and other checks against dishonesty, and jobbery is the inherent vice of numerous bodies of electors entrusted with the power of electing to offices of respect. What large constitutions can do in this respect the Universities occasionally show us on a grand scale. The only remedy, will be, according to the fashion of the day, to submit all the office-bearers of charitable associations to a competitive examination. Candidates for the place of men should be examined as to their capacity for sitting several hours at a long table, with their hands folded doing nothing, and wearing a serious expression of countenance. Secretaries would have to be examined generally in their capacity for unctuous eloquence, and would be selected according to their ability to construct the most affecting appeal out of the slenderest materials. It must be explained also that they should be questioned upon the laws of honour as applied to the subject of vouchers and receipts, and should be required to exhibit the form of a letter in which they would resent the insult of an application for those degrading institutions. Auditors should be examined as to the various forms of checking accounts applicable to the respective cases of a patron, a friend, an acquaintance, and an enemy. But the errors of benevolence are by no means confined to abuse of patronage or unlimited trust in secretaries. That want of the sterner element of business-like habit and knowledge of the world which some men will call innocence, and others greenness, produces far graver evils than mere waste of money. It is apt to encourage idleness and vice. What, for instance, is likely to be the practical working of the society which introduces its difficulties to the world in the following advertisement?—

Special Appeal on behalf of the London Aged Christian Society, established 1830, for the Permanent Relief of the *decidedly* Christian Poor of the age of 65 years and upwards, resident within five miles of St. Paul's Cathedral. The Committee are compelled by the urgency of the case to appeal to the Christian public for aid to raise a fund to enable them to replace the amount of income lost by the lapse of the Long Annuities, which terminated last year, and in which several legacies had been invested. The loss to the Society by the failure of the above source of income is not less than £75 a year.

We will not dwell on the *merits* of the Society's account of its operations in Long Annuities. The termination of those securities has evidently come upon them wholly by surprise. They speak of "losses" by the failure of the above sources of income, as they might speak of their losses by the failure of the harvest or of some promising speculation—a mysterious Providential decree, the consequences of which they may fairly call upon the benevolent to help them in averting. But our complaint is not of their finance, but of their proposed object. What do they expect to be the result of offering relief exclusively to "decided Christians"? Competitive examinations are undoubtedly the rage, but this competition of decisive Christianity beats anything that has yet been attempted in this line. How do they distinguish between a decided and an undecided Christian? Is it the length of the face? Or is there an inimitable snuffle which an experienced secretary recognizes at first hearing? Do the candidates for a certificate of decisive Christianity give in a return of their attendances at church, distinguishing the days on which they kept awake through the sermon? Or they are made to confide their experiences to the Secretary's private ear, by marking "regenerate" and "unregenerate" against their names, according to circumstances? Generally it is young ladies of the scrupulous age—seventeen to twenty-five—who pour these gushing confidences into the clerical bosom; in which cases, no doubt, they must be very refreshing to a chastened spirit. But from elderly paupers of more than sixty-five years of age we should think it would be insipid. Besides, as the usual tests of regeneracy—abstinence from pink ribbons, dancing, and play-going—are not applicable to these poor old folks, it must be difficult even for the most experienced vessel to decide whether they are in a state of justification or not. But, whatever the Secretary's shibboleth may be, or that of the clergyman to whom he trusts, we are very certain that it must produce a crop of hypocrisy out of all proportion to the hunger it relieves. The set of poor women who go to church regularly in consideration of the weekly dole of soup from the parsonage are very apt to be the worst characters in the parish. Madame de Maintenon thought she would convert the French Church by reserving the Royal favour exclusively for "decided Christians," and the result was, that she trained up the generation who were the boon-companions of Dubois. The experience of pious parsonesses as to the expediency of reinforcing the promises of the Beatitudes by promises of weekly soup, generally coincides with the experience of Madame de Maintenon.—Saturday Review.

THE ENGLISH BAR.—We see, with pleasure announced in the *Times*, that Thomas Nelson Underwood, Esq., Strabane, Member of the Hon. Society of the Inner Temple, has passed a successful examination for the English Bar, by the Legal Education Council at Lincoln's Inn. Not five per cent of the students called to the English Bar under this testing ordeal, it is certainly creditable to Irishmen to win distinction against such competition as the examination is certain to develop, for no one will go in for it who does not feel conscious of possessing the qualities of a first-class lawyer and advocate.

POST OFFICE IGNORANCE.—A correspondent mentions an instance of gross ignorance on the part of the London Post Office officials. In May last he posted a letter in London for Hungary; he addressed it "Name of the town," *via* France, "Hungary" but forgot to add "Austria." The letter never arrived. At the post-office in London they seem to have taken it for granted that "Hungary is somewhere in India, and that *via* France" means it should go by way of Marseilles, and so to Calcutta it went; then to Lucknow, Kurrachee, Bombay, Madras, Galle, and finally to Hongkong. Here, at last, a highly educated post-office phenomenon wrote on it, "Try Hungary, part of Austria, Europe," and sent it back. So at last, after eight months' travelling it arrived at its destination.