

You have seen in the papers that Deputies have been sent by the Diet to make one more attempt at negotiation with the separate cantons; but it is a downright hoax, a farce, a mask put on to wear the appearance of moderation. Every one is well aware that the deputies will not even obtain admission into some of the cantons, whilst in others, their visit will be perfectly useless.

In the midst of all these preparations, a rumour was circulated in Berne a few days ago, saying that the Pope had recalled the Jesuits from Lucerne, in order to prevent the bloodshed which is now imminent. I should not be astonished that the Radicals had given rise to this rumour to get out of the scrape by a *mezzo termini* similar to that which the French Government had recourse to in 1843. But is hardly possible to see what the cantons would gain by such a winding up of the hot contest, for the Jesuits are merely a pretext, and, if any proof were necessary in this respect, we should have it in the sitting of the 21st. The Deputy of Zug having offered that his canton should separate from the Sonderbund, on condition that the Radical majority would give up its pretensions to regulate the religious affairs of the Catholic cantons and guarantee their cantonal independence, and the other members of the league having likewise declared that this might become the basis of an amicable adjustment, the Radicals did not even condescend to discuss the proposal! In this situation the God of battles must decide; and next week will perhaps bring us the shocking news that this fratricidal war has at last begun.— In the meantime let us pray for the success of the just cause.

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A PARSON'S OPINION OF HIS STATE-CHURCH BISHOPS.

A writer in the Church and State Gazette (Parson's paper) who signs himself "Inferus sed non Inferior," thus characterises the bearing of the Bishops of the Law-Church party—

"There is a strong opinion abroad that when a man becomes a Bishop he forgets what he once has been, and isolates himself from his subordinate brethren. I have heard strange things of the haughty coldness sometimes witnessed in Episcopal palaces towards unbeneficed or poorly-beneficed Clergymen. I have seen enough to make me fear that these stories are not without foundation. Nothing can be more contemptible than the condescension which is measured by the rank, and not the worth, of the visitor; the open hand to the rich Rector—the stiff forefinger to the Curate—the endeavouring to prove to him (as a man and gentleman every whit his Bishop's equal,) by many a foolish and unworthy trick of speech and manner, that between him and his superior there

can be nothing in common. These measured condescensions and unchristian follies are the vices of men who find themselves in positions for which they were not born, and who in endeavoring to assume an aristocratic bearing, mistake an insult for an expression of dignity. It is plain that the only result of such conduct will be, to teach the big porter at the hall door a graduated scale of insolence towards those who are compelled to knock at it, but will never win for him who manifests it such heart-openings from the humbler labourers in God's vineyard as are absolutely necessary to give a Bishop knowledge of the men over whom he is set, and of the flocks committed to his charge..... Cannot the Ecclesiastical Commissioners perceive that the course which they are pursuing is likely to strengthen the belief abroad that Bishops do really count themselves to be a different order of beings from their Clergy? Cannot they see that £140,000 quietly spent in repairing and building houses for eight Bishops, and only 5,000*l.* granted to give the means of living to hard-working Clergymen, will strengthen the conviction? Cannot they understand that thousands granted to a Bishop without sacrifice on his part of any kind, and 200*l.* or 300*l.* granted to a clergymen on conditions which involve a heavy and personal charge, will surely teach the doctrine that they cannot be of the same flesh and blood, or members of the same spiritual body?"

It is a remarkable fact that during the last eighteen months no less than five clergymen of the Protestant Episcopal denomination have been admitted into the communion of the Catholic Church. 1. The Rev N. A. Hewitt; received in 1846. 2. The writer of this; received in June 1846. 3. The Rev E. P. Wadhams; received in July 1846. 4. The Rev W. H. Hoit; received in August 1846. 5. The Rev G. Allen received in October 1847. Of these, the first and third had been clergymen in that denomination from two to three years; the second, eight years; the fourth, ten years; the fifth, fourteen years. The first and third were unmarried men, and the former has received priests' orders in the Catholic Church; the latter is preparing for the same responsible vocation. The remaining three were married men; and being happily accompanied by their families in the change, they have the unpeakable happiness of beholding fourteen souls as precious to them as their own, gathered with them into the saving field of the Good Shepherd.

It would be very interesting to learn how many lay members of that denomination have been received into the Catholic Church within the same period. The number, however, must be very large, as we ourselves have heard of a great many