

**THE PARTY OF ACTION IN THE IRISH ESTABLISHMENT, AND THE PROTESTANT BISHOPS.**—A writer in the *Church Times* (Anglican organ), describes the state of Protestantism in Ireland as follows:—

It is a bold word, but a true one, to say that the educated laity of the Established Church in Ireland have as a body, no religion at all. The matter was tersely put by a barrister who rose to speak, 'as a Protestant,' at the late Convocation of the Queen's University in Ireland, who urged that 'they should not admit into the constitution of this University any one religious party; he did not care about religion, for they were all the same in his opinion; a sentiment received with 'hear' and laughter. Their creed is a political inheritance, not a spiritual belief, and one result of this fact is that no communion upon earth has ever so completely neglected the duty of preaching the Gospel to the poor. We are not going to raise up the old question of the refusal to teach a Gaelic people with Irish books and Irish services. We refer to the existing state of things.— Dublin is not only the capital of Ireland, but it is also the great stronghold of the Established Church. It swarms with poor, of whom thousands are nominal conformists to the religion of the state. There is literally not one church in the whole of Dublin save the tiny shrine at Grange-gorman where a poor man or woman, not actually a recognized paragon, would have free access, thanks to the extreme developments of the pew-system. There is scarcely an incumbent or curate in Dublin proper who resides in a place accessible to sudden calls of duty, those miserable substitutes for the pastoral care 'special services,' and a place. Great preaching rooms, the Metropolitan and Merion Halls, where very unattached Christians periodically hold forth, are the only temples open to the Establishmantarian poor. The baronets, judges, and merchants who declare that no Tractarianism can be permitted, and the Calvinist clergy, have a vocation for the Roman controversy, but will not trouble themselves to help in the work which adds to the church. The truth is, that anti-Ritualism in Ireland is a conspiracy of the rich against the poor, of idle, loafer, rascal convert-mongers against working-clemen, and that not a trace of true religious feeling enters into it. One thing we cannot regret, though, according to the social code, it is the least defensible part of their language. They have let the Archbishop know that it would be better for him to know his own mind, to choose a side and stand by it. The question and the time do not admit of neutrality, especially neutrality which springs from want of courage. He has made two grave blunders since his appointment. He knows that the least useful and devout clergymen in his diocese are precisely those who foster the West-Connacht delusion and yet he trusts to their account of work done in Mayo by the very men who have scandalously failed in Dublin. He is too good a scholar not to know that the denial of the Eucharistic Sacrifice is a Neologian heresy and yet he threw over Mr. Dawson. The Irish are quick-witted and their respect is easily lost and not soon recoverable.

Truly the filial respect of these *soi-disant* 'clergymen' for these 'bishops' is something wonderful.— Either the bishops must be very indifferent shepherds or the sheep must be very undutiful. We recollect the professions of loyalty in the 'Tracts for the Times'—a bishop's lightest word, &c. Another specimen of respectfulness is the following which we quote from the *Church Review*. We can hardly complain if they abuse us; their language towards their own authorities is scarce a shade better: *exempli gratia*:—

The lesson of respect for bishops is often very necessary for all of us, but never more so than when bishops are bent on drawing a distinction between their official selves. It is idle to say that the distinction is not a real one, for they themselves insist on its being so. To the office of a bishop every right-thinking Churchman must pay due and willing reverence; to some charges and other official utterance of some bishops, it is simply impossible, and would be treasonable, to attack any weight whatever. To treat a bishop like the good boy of the typical story book can only lead to a disastrous disenchantment in practical life. Who ever expected that when Dr. Gregg, a second or third rate district incumbent in Dublin, was made Bishop of Cork, he would all at once become an adequate representative of the real doctrinal position of the Church of Ireland, or an impartial judge between its various schools of thought? If they did, let them study his recent charge. We have no hesitation in saying, newspaper writers as we are, that we should think it a condescension to argue points of theology with Dr. Gregg, whether as a district incumbent or as a bishop. But we do feel inclined to ask, are there no Clergy in the diocese of Cork to whom a Protestant leading article with all its characteristic ignorance, given instead of a charge, is no compliment to their understandings? This illustrates the mistake of putting stupid men into positions of authority. In a less prominent station their weak deceptions of the average senility of mere clerics and coteries never strays beyond the narrow circle of old ladies and parsonalities. Place them on a pedestal, and they pour forth from it the darest nonsense with all the confidence of intellect and learning, just because it had been transformed into the opinions of a Bishop. Such is the way in which Bishop Gregg attacks the Catholic party if we take additionally into account a violence an indecency of opprobrium worthy, and we say it without exaggeration, only of an Orange controversial platform. Such is the way in which some Irish bishops address themselves in these times for siffing the Irish Establishment to getting their house in order. If Ritualism and Catholic principles will make the Irish Church worse than it actually is—why, we are left to wild conjecture as to what sort of thing it would become. But let us offer one piece of advice to Bishop Gregg. When he finds it necessary to point his small gun at a school of thought which can count on its side long authority, great learning, unfeigned conscientiousness and piety, and a noble defence, let him not treat it as something so outrageous that not one word can be said in its defence, or ever was said.— Such a course is not only unbecoming, but positively suicidal!

During the past few nights we had tolerably severe frosts, the continuance of which, it is hoped, would act as a powerful preventative to the spread of epidemic disease.—*Carlou Sentinel.*

The sudden death, after a few days illness, of the Marquis of Waterford, at his seat at Carrigmore aged 52 years, elevates his son, the Earl of Tyrone to the Peerage and causes a vacancy in the country Waterford. Here are three adjoining counties, Waterford, Wick, and Tipperary, rendered vacant within a few weeks. The Liberals could easily return a member for Waterford, and as the Bishop took so early and active a part in securing the return of Captain White, it is not unlikely that he and his clergy, heading the Liberal Elections, may call on Colonel White to contest the county. Or, possibly, young Power of Gortree, who, though a Catholic, is a connection of the Carrigmore family, may be put forward.

The following is related of the limless candidate for the representation of Waterford in the Imperial Parliament, some notice of whom we gave a short time ago:— Mr. Kavanagh is a well known angler, and when he goes a fishing he is carried by his servant to the river side. It is recorded of this unfaithful servant that one day, having borne his master to a salmon pool, he wandered away and forgot all about him. In due time Mr. Kavanagh finished his sport, and, we will suppose, wanted his luncheon, but the servant was not to be seen. Nothing daunted, this wonderful gentleman sets off for his home, and the astonished inmates are made aware of the master's return by angry thuds at the door, where they find him—lying the servant's eyes and covered with mud and dirt, for he had rolled all the way home!

Mr. Bright had somewhat noisy audiences in Dublin, and hard to please. At a meeting held to present him with an Address, from the working men of Dublin, he was often interrupted, and having left the Hall, the following scene occurred. We copy from the *Dublin Irishman*:—

Mr. Haughton thanked the meeting warmly for the noble reception they had given to Mr. Bright, and that the proceedings, so far, had been carried forward with such good feeling.

A Voice—Three cheers for the Irish Republic (cheers).

Mr. White proposed.—That we, as Irish working men, rejoice that a fitting opportunity is afforded that we can discriminate between pretended zeal for the people's wealth, as evidenced by Parliamentary representatives both on this and the other side of Channel, and in consistent advocacy of their rights by John Bright on all occasions.

The proposer of the resolution attempted to speak, but was interrupted by a voice shouting, 'Three cheers for Stephens!' Mr. White protested against the conduct of some of the parties who came there, not as working men, but for the purpose of creating discontent.

Mr. Haskins seconded the resolution, which was unanimously passed.

Mr. Dillon moved.—That this meeting protests against the continuance of the present system of representation especially, the people being compelled to obey laws in the making of which they have no voice, opposed alike to the spirit of justice and every sense of fair play; and that this meeting further pledges itself to support by all lawful means the extension of the suffrage on the principle of registered and residential manhood suffrage, protected by the ballot.

The meeting during this time was all confusion.

Mr. Haughton requested them as men to respect themselves.

Mr. Connolly, of London, essayed to second the resolution, but was met with considerable interruption as an Englishman. He informed them that he was not an Englishman, but an Irishman who had come from that spot where freedom gave its last gasp—the unconquered city of Limerick (applause).

A Voice—You are a renegade sir.

Mr. Connolly begged to inform that man that there were 10,000 more loyal men in England than he was, and they would not make him hold his tongue. He merely wanted to tell them some home truths. If they had 200 such members as John Bright in Parliament they would not have the Habeas Corpus Act suspended, or have honest men suffering a felon's doom, without committing any overt act whatever.

The interruption continuing, Mr. Haughton asked did the party who was making the noise know what he was doing it for?

This was met by the song of 'John Brown.' Mr. Haughton asked would the gentlemen have to go back to tell their countrymen that the people of Ireland are not fit for freedom? (Hisses, and cries of 'Adjourn the meeting!') 'John Brown' was once more commenced with a good chorus.

Mr. Connolly tried to go on with his address.

An encore of the song was then requested, which was at once accorded with good-will. (Cries of 'Home, home, and go on.')

After some considerable disorder, Mr. Haughton took his hat and coat with the intention of going away, but some persons on the platform wished to have the meeting formally concluded, and pressed him to stay.

Mr. Haughton said he did not understand this state of things. He wished that they should at once dissolve the meeting. (Cries of 'dissolve,' 'go home,' 'no,' and confusion.)

Mr. M'Carthy then moved that Mr. Haughton leave the chair, and that Mr. Connolly be called there. He then moved a vote of thanks to Mr. Haughton for his consistent and patriotic conduct towards the workmen.

Mr. George Mantle, of London, seconded the proposition. He had travelled 600 miles for the first time in his life to address them.

A Voice—That is an Englishman.

Mr. Mantle said he was an Englishman who had special claims on their attention. He was one of the men of '48, and at the hands of a Whig Government he received two years imprisonment for advocating justice to the people of England and Ireland. He thought that that entitled him to a hearing. He wished them to separate his order from the Government of the country. He alluded at considerable length to the wrongs and grievances of Ireland. It was a natural thing, he said, for Irishmen to look towards the West in their trouble—thinking of liberty, America, that great Republic, had gained its liberty, and maintained it through Irishmen (cheers). But was there any man there who would lose a drop of blood?

A Voice—Yes.

Mr. Mantle continued.—If he could accomplish his object by other means (no)? He then referred to the legislation of England, which, he said, was also wrongfully oppressed by the Government. He had drunk in his first ideas of liberty in Birmingham many years ago; and from whom?—Daniel O'Connell. Now, what is it that the Irish people desired?

A Voice—Independence.

Mr. Mantle—Now, suppose that they were to take up arms in this country?

A Voice—And so we will.

Mr. Mantle—Suppose that that were his or their notion, would it be wise to go there and say so? and he asked them not to speak so loudly by their about 'the rifles.' Whether it was that they had or not rifles at the time, they should not say so in public.

A Voice—We have them where they can't be found.

was a terrible, though indirect, reprimand to the parcel of humbugs who sat on either side of you. With such dishonest men you can do no good for Ireland. The Irish people detest them. Take not the few speakers—meretricious speakers—for the voice of Ireland. If to-morrow Ireland was free from alien rule 'every man jack' of that gang would 'get a ticket of leave' to go live in England, whose mercenary they are. Of this statement you may rest certain: and as you value truth, you may rely on our words as the exponent of the sentiment of Irish millions. We say, 'keep out—keep down the Whigs.'

Let Mr. Bright accept the statement of the great Archbishop of Tuam as the genuine declaration of all the people, excepting of only the minions of British domination. His Grace is the impersonation of everything national—everything Catholic—everything apt to confer honor on the man and to ornament religion. He is the idol of the nation's heart—the admiration of even his Grace's polemic and religious adversaries. In Archbishop MacBale's letter cannot be detected a word which could bring a blush to his venerated cheek. He has been ever for Independent Opposition. He helped to strengthen the Party. The day has gone by when 'weather cock' politicians—whether Peer, or Commons—will be allowed to dictate to a nation progressed, and still progressing, in enlightenment. The roll springs of thought have been opened, and the popular mind has been so irritated, that in it a crop of reflection has been rich and matured. There is no longer any hope for us from the English Parliament unless it comes through the Conservatives, as did the repeal of the Corn Laws. The Whigs have been the persistent foes of progress. We hate the Whigs; and much as we have been opposed, and are opposed to the Tories, we yet say—let them have a fair trial.—*Connacht Patriot.*

The Seppy mutiny on a large scale and the Jamaica insurrection on a small one are illustrations of a truth which must never be forgotten—the truth, namely, that no nation in the world is at the bottom more fiercely tenacious of its power than the English nation, or more disposed to resort to the most desperate measures in defence of them. Those who think that by hastening the advent of democracy in the two countries, and by extending the franchise in each to its lowest term, England and Ireland will as a matter of course be reconciled, ought to bear in mind the fact that there are such things as questions, not only between party and party, but between nation and nation, and that two democracies may be as bitterly opposed to each other, and may fight as desperately for what they regard as their respective interests, as two monarchies or two aristocracies. Wars of opinion have been very common of late years, but there are also such things as wars of interest, and of passion, and we may not yet have seen the last of them.

We do not wish to be prophets of evil, or to exaggerate dangers which it is almost impossible to estimate correctly, but we think that these are symptoms of the possibility of such a state of feeling as we have indicated amongst the Irish, which no reasonable politician ought to neglect, and which give to Mr. Bright's Irish agitation a certain air of imminence. We have given our own estimate of the value of the proposals which he makes for the cure of the evils under which Ireland labours, and it is certainly not a very high one, but the remarkable point is that the Irish themselves do not appear to be particularly taken by them. Their minds appear to be fixed on a much wider prospect, and though they may be glad to hear the sins of the English bitterly denounced, they receive without enthusiasm the proposal that the two nations should be united. It is easy to exaggerate the value of cries at a meeting, as to which we are after all a good deal at the mercy of the impressions of reporters, but there is much stronger evidence of the state of feeling which such cries would denote. The remarkable speech of Lord Kimberley towards the close of last session ought to be continually borne in mind by all who take an interest in Irish affairs. No one had had such opportunities of forming a judgment of the depth and extent of Fenianism no one could take a more serious view of it. Our readers will remember the picture which he drew of the widespread discontent of large sections of the population which had not the excuse of extreme want or even of extreme ignorance for their views. It was impossible to read that speech without feeling that the disease was deep-seated and likely to spread, and that mere political reforms were very unlikely to affect it except in their remote results. It must be recollected that in one point we stand towards the Fenians at a disadvantage to which we have never been exposed before during all the centuries of our connection with Ireland. They have in Canada a vulnerable boel on which they can fasten, and in the United States a possible ally to whom they may in case of need appeal. This of course greatly complicates the whole question of our relations with Ireland, and disposes disaffected persons in Ireland to assume a very different tone in regard to England, and to regard such advances as those made to them by Mr. Bright in a very different light from that in which earlier generations of Irishmen might have looked upon them. Unless we are greatly misinformed, the relation between the Government of Canada and that of the United States is rendered to the last degree irksome and uneasy by the consciousness felt by the Canadians that they are exposed to Fenian raids, and that too vigorous a resistance offered to the invaders, or too stringent punishments inflicted upon them, may produce interference on the part of the United States.

These considerations are by no means agreeable, yet we believe that they are entitled to the most earnest attention of all politicians, and we should very much like to know what Mr. Bright's view on the subject is. If the Irish will not be satisfied with reasonable reform, is he prepared to fight before he would give them independence? If yes, we fancy he will have little influence in Ireland. If no, he will have still less in England.—*Pall Mall Gazette.*

**FLAX.**—We are glad to learn that the flax grown in Louth this year is bringing the highest price in Newry. A respectable farmer called at our office a few days since, stating that he had got 13s a stone for his flax and that it paid him 41s an acre. Let our farmers look to it. There should be 5,000 acres of flax grown in Louth next year.—*Dundalk Democrat.*

**THE LATE COURTS-MARTIAL.—ACTION AGAINST COL FEILDING.**—It will be recollected that during the progress of the courts-martial held during the months of July and August, for the trial of soldiers charged with complicity in the Fenian conspiracy, a man whose name was given as Patrick Lynch, and who was alleged to be a deserter from her Majesty's service, was tried. The defence set up was that of mistaken identity, the prisoner insisting that he was 'Captain James Murphy,' of the United States Army. The trial resulted in the acquittal of the prisoner. On the promulgation of the finding, Captain Murphy was removed to Mountjoy Convict Prison under the provisions of the Habeas Corpus Act, where he at present remains. He has now taken proceedings against Col. Feilding, Deputy Adjutant-General, and Major Bacon, Governor of the Military Prison, Arthur-hill, to recover damages for assault and false imprisonment, and has served upon them a writ of summons and plaint.

**GREAT BRITAIN.**

**CONVERSIONS.**—The *London Review* has the following:—It would appear that the Ritualistic movement in the English Church is already bearing the fruit which its adversaries have always foretold it would bring forth. During the last three months, no less than five clergymen in full Anglican orders, and all belonging to the ultra-High Church school, have given up their respective livings or curacies, and have been formally received into the Roman Church. The names of these gentlemen are:—Gordon, who

held a living in the county of Norfolk; Dove-Dove, formerly curate of St. George's-in-the-East, and latterly curate of St. Mary Magdalene's, Mopster square; O'Brien, who was incumbent of a parish in Wiltshire; Dewar, who was vicar of Market Rasen, in Lincolnshire; and Dawson, who had a curacy in the West of England. With the exception of the last named, all these gentlemen have been ten years and upwards clergymen of the Established Church. At Oxford there is also a strong movement in the same direction; one B. A. and four undergraduates have 'gone over' within the last few weeks. Three of these gentlemen belong to Balliol, and one to Trinity; all were enthusiastic members of the most 'advanced' Ritualistic school.

**CONVERSIONS TO CATHOLICITY.**—The *Daily News* says that four junior members of the University of Oxford (one of them a Bachelor of Arts, first-class degree) have just gone over to the Church of Rome.

**OXFORD CONVERSIONS.**—The *Daily News* states that the recent conversions in Oxford from Protestantism to the Roman Catholic Church are the result of an active propagandism on an extensive scale, which has been going on amongst the undergraduates, and that several other conversions are to be expected.—The leaders of the movement are said not to be Roman Catholic missionaries but members of the University of High Church opinion, who aim at the overthrow of the Protestant religion as established by the Reformation, and are preparing their followers for an ultimate union with the Church of Rome in terms similar to those in which it has been proposed to receive the Greek Church.

**REDEMPTORISTS.**—We understand that on Wednesday the Provincial of this order, the Rev. Mr. Coffin, with another gentleman of the same order, and the Rev. Mr. Evgg, of Edinburgh, late of Perth, have fled from the Earl of Kinnoull 17 acres of the Hatton farm, at £7 per acre, for the purpose of establishing a house in connection with the order of Redemptorists for this county, the same as that in London, and Liverpool. The object of this house is to give missions through Scotland, with the view of stirring up the piety of the members of the Church, and to make it a home for clerical or lay gentlemen who wish to make retreats. The building which is promised to be a very handsome and imposing one is expected to commence early in the spring of 1867.—*Pertshire Advertiser.*

**CONSECRATOR OF A BISHOP.**—Dr. Chadwick, late Professor of Pastoral Theology at Ushaw College, was on Sunday consecrated in St. Cuthbert's Chapel, Ushaw, Catholic Bishop of Hexham and Newcastle. Dr. Chadwick is now 54 years of age, having been born at Drogheda in 1812. When only 12 years of age he went to Ushaw, and after undergoing a course of collegiate training, was ordained a priest in 1837, and remained in the college, having been elevated further to the dignity of professor. Some time afterwards he went to Wooler as one of a body of diocesan missionaries, but subsequently returned to Ushaw to take the professional chair of Moral Philosophy. Thereafter he undertook a lengthy course of travel on the Continent, and on returning to this country he resided at Stourton for some time as chaplain to Lord Stourton and while there received an appointment to a canonry at Beverley. After being a few years at Stourton he again returned to Ushaw, where he filled the chair of Pastoral Theology until his election to the See of Hexham and Newcastle, vacated by the death of the late much respected Bishop Hogarth. The duties of undertaker were taken by the Most Rev. Henry B. Manning, Archbishop of Westminster, there being only present the Most Rev. Dr. Brown, Bishop of Suresbury; the Most Rev. Dr. Amherst, Bishop of Northampton; the Most Rev. Dr. Grant, Bishop of Southwark; the Most Rev. Dr. Turner, Bishop of Salford; the Most Rev. Dr. Cornthwaite, Bishop of Beverley. The two latter bishops acted as assistants to the bishop-elect, the consecrator being assisted by the Rev. Dr. Grant, Bishop of Southwark. The consecration took place in St. Cuthbert's Chapel, attached to Ushaw College four miles west of Durham. The sermon was preached before the consecration began by the Right Rev. Dr. Amherst, the text being taken from Psalm cxxv., verse 1. He alluded to the remarks at the outset to the exhortation of trust in God as the great bulwark of religious safety. By that trust on the part of her apostles, saints, and martyrs, the church surmounted all her difficulties, and by that she would overcome them in future. The three qualifications which were necessary for a bishop were a pure heart, a fervent faith, and a clear conscience, and he prayed for these for his brother to be consecrated. While lamenting the 'dominant heresy' of the English nation, and the increasing spirit of free thinking and infidelity, he looked to a faithful course on the part of the shepherds of the flock as a means of conquering these evils. And while in Italy the spirit of rapine and tyranny was turned against the church he rejoiced that the pastors were true to their faith. In that fidelity all storms could be faced and their faith would triumph. The bishop's ring had for a stone a magnificent amethyst, and was presented by Mr. James Chadwick, brother to the new bishop. The pectoral cross was a magnificent gold cross set with rubies, and a present from the professors of the college. The students with whom Dr. Chadwick has been a favourite intend to present him with a splendid crozier. We understand that Dr. Chadwick intends to take up his residence in Newcastle.—*Northern Daily Express.*

**STRANGE DONATION.**—The following appears in the advertising columns of the *Times*.—Archbishop Manning acknowledges, with thanks, the letters and enclosures of N. I. L., received safely on Nov. 5th. *Apropos* of this announcement, the *Glossop*, which seems to speak from positive information, says that on the 5th of the present month a letter came to His Grace through the post, signed 'Guy Paines, a Protestant,' and enclosing a cheque for £500, inscribed for 'the use of Pope Pius IX.' Looking upon the letter as a stupid jest, the Archbishop was about to commit it and the cheque to the flames, when his secretary suggested an application to the bank on which the cheque was drawn. The cheque was accordingly presented, and to the surprise of the person presenting it, the amount was at once paid over, the manager of the bank stating that he had instructions to pay the money, and that the gift was that of a Protestant gentleman, who was anxious that his name should not be made known.

**WORSE THAN ASHANTES.**—A London paper says:—In the thirteenth annual report of the 'Rescue Society' we find some figures on a subject of a painful character. The institution is certainly animated with the best intentions, although we are afraid that the success which it appears to claim is not as solid as the promoters would desire. We endorse every word of the following, and can almost find an excuse for the excessive energy of the writing:—The committee are afraid that the majority of British Christians are self-deceived upon the state of things at home. Separated by their own position and pure lives from the presence and knowledge of the evil around them, they are in deplorable ignorance as to its real extent and character. This illusion is fostered by the conventional decorousness which over spreads society's surface, and by the 'dim religious light' which seems to irradiate its courteous ways and walks failing to penetrate the while to its dark recesses and cavernous glooms. . . . . . Not to Ashantee or Timbuctoo need we go for proof of the capability of depraved human nature to become swinish—even devilish. Could this committee impart to their friends one hundred part of their own knowledge of the abominations which prevail in this metropolis. . . . . . they would be charmed by many with using crude, exaggerated statements upon what is confessedly sufficiently deplorable without being overstated. . . . . . there is a heathendom more heathenish and a heathenism more vile and brutish around our churches and chapels than is to be found among our most savage

tribes in distant lands.' The committed are rather hard upon Ashantee and Timbuctoo in mentioning them at all, as those places are not half-civilized enough to be vicious, and a native of either quarter could learn more than in the diocese of London than ever occurred to his untutored mind while a resident of his own benighted country.

The *Globe* states that the Princess of Wales not infrequently attends divine service at All Saints', Margaret street—one of the most noted of the ritualistic churches in London—but that when (as on Sunday week) her Royal Highness goes so, the Court Circular only says that the Princess "attended divine service."

It has been publicly asserted that in this metropolis alone there are some 15,000 children without any Education whatever. The reply is that in so vast an aggregate must be included all those who attend private schools, unconnected with the Government or any religious body, but we have seen no calculation of the deduction to be made on this account. Suppose we strike off 50,000 from the estimate, it is still a portentous fact that in the year 1866, 100,000 children at least in the capital of Great Britain should be destitute of all that can make them virtuous or even honest citizens.

**SPREAD OF RITUALISM.**—E. M., addressing the bishop of London in the *Daily News* says that this ritualism is on the increase. It is (he adds) spreading like a plague. It is appearing in different parts of our country, and seizing upon the young of both sexes. Under its influence in a great degree the evangelical element in the Church of England has, the last few years, most sensibly declined. It is declining still, and becoming in some places crushed between rationalism and ritualism as between the upper and nether millstones. The suspicion is rapidly gaining ground that the Episcopal bench is paralysed by the aspect of affairs in the Church and that they shrink from any step that might bring the various ecclesiastical parties into collision. Many are asking whether the doctrine of transubstantiation be indeed the doctrine of the Church, and, if it be not, whether there is no legal machinery by which its maintainers can be excluded from positions which their heresy dishonors. Many of the laity in London are expressing themselves with not unnatural freedom and warmth upon your lordship's timidity, cowardice, or supineness in regard to the ritualistic practices which are so notoriously rife in London and its neighborhood. They are talking about a free Episcopal Church in which they can use the Liturgy, and from which they can exclude Romish dogmas, and the ceremonies, and the heresies that spring from a licentious rationalism. At present, my lord, he would be a reckless man who should venture to assert that the Church of England is in any intelligible sense of the term the bulwark of Protestantism. It is the nursery of Romanism, and it has supplied that apostate system with some of its noblest sons, both clerical and lay. I venture humbly to warn your lordship that you cannot fail in your duty in this perilous crisis of the history of our National Church, and of the Christianity which it professes to represent, without incurring the responsibility involved in your high position, of having suffered the spread of Romish dogmas and ceremonies when, by a vigorous and prompt action, you might have driven them from your diocese.

UNITED STATES

**THE FENIAN BONUS.**—Our readers will recollect that about a year ago the Fenian Brotherhood issued bonds payable after the establishment of the Irish Republic. Parties in Boston are now engaged in collecting together a number of these bonds for the purpose of holding the parties who issued them responsible for the amounts which they call for. It is said this movement has been inaugurated with the intention of ascertaining where the money realized from their sale has gone to; who originated the idea of raising an Irish fund, and to ascertain, if possible, to what purposes the money has been applied.

Thousands of those who invested a great part of their hard earnings in these bonds to assist the 'men in the gap' now experience rather humiliating quails of conscience, feeling assured (so the dispatch from Boston says) that they have originally permitted themselves to be duped by designing men into robbing their families of what rightfully belonged to them, and demand a legal investigation.

However, if the matter is, as it certainly will be, pushed in our courts, there can be little doubt but that the bonds will be declared invalid, not because there was fraud in the issuing or disposing of them, but because they bear upon their face the proof that they were issued for the purpose of making war upon England, a nation with which the United States was and is at peace, and therefore contrary to the neutrality laws.—*Cincinnati Telegraph.*

**A NEPARIUS TRANSACTION.**—The Detroit papers give the details of a plot to destroy a steam boat on Lake Erie, for the purpose of securing the insurance on a portion of the cargo. On the 24th of September the propeller 'Morning Star,' left Detroit for Cleveland, having on board two hundred passengers.—When about forty miles from Detroit the boat was discovered to be on fire, but the flames very fortunately were extinguished before any damage was done. One Henry Miller, a Jew, doing business in Chicago, was the owner of about \$18,000 worth of merchandise on the 'Morning Star,' and a boy about seventeen years, was employed by him to set fire to the vessel, with the intention of destroying her, that he might get the insurance on the goods. The boy made a confession of the whole affair.

**HALL'S ARCTIC EXPEDITION.**—*Tracts of Sir John Franklin's Party.*—Mr. Henry Grinnell has received the following letter, giving news from Captain Hall's Arctic Expedition:—

New London, Nov. 16th, 1866.—Henry Grinnell, Esq., New York.—Dear Sir:—The steam whaling barque *Pioneer*, arrived at this port yesterday. As the vessel fell in with Mr. C. F. Hall, the Arctic explorer, I forward Capt. Morgan's statement of his interview with Mr. Hall.

They met Mr. Hall and his party of Esquimaux, all in good health. He had at that time no white man in his company. Mr. Hall has passed the winter very comfortably, having secured ample supplies of food. At the station he had killed one whale last fall and another this summer, while deer were in the greatest abundance. He had established depots of provisions, extending far into the interior.

Last spring Mr. Hall made a journey toward King William's Land, but found the natives so treacherous that he was forced to return, when within one hundred miles of his destination. Some of them threatened the lives of Mr. Hall and his party.

Mr. Hall has secured a great many relics of the Franklin expedition, together with some important documents which he believes to have been penned by Captain Crozier, and has information of the location of others, which he is determined to obtain, believing them to be of much value toward clearing up the mystery of the fate of the unfortunate survivors of the *Erebus* and *Terror*.

Among other things he has heard of the location of a boat turned bottom up, under which are the dead bodies of seventeen to twenty-five white men with their hands and feet cut off. The natives state that the mutilation was not done by them, but by some of the white men who were wrecked. The tradition of the Esquimaux is that a rebellion broke out among the survivors, who were endeavouring to reach Hudson's Bay, and that all but three were murdered; that these three remained among the natives, working their way towards white settlements but they finally died before reaching them.

Dr. Hall was preparing to send home many relics, his journal, letters, &c. The ship moved for a better whaling ground, intending to return to Republic Bay, but was unable to do so.