

The Ulster custom of Tenant Right was, and continues to be, a special privilege intended solely for the benefit of the Orange ascendancy. That the Catholics are permitted to enjoy a portion of this privilege, arises from no desire on the part of the landed proprietors to advance their interests, but simply from the fact that the landlords of Ulster, having found, after a century's experience, that the original inhabitants still continue to live and flourish there in spite of all efforts to the contrary. At the time of the plantation, in the reign of James the First, it was fondly hoped that the Scotch settlers would, in process of time, become sole occupiers of this favoured part of Ireland; but subsequent events soon proved the fallacy of this belief. The settlers must necessarily marry and intermarry with the original inhabitants; and, thus, we have at the present day, the fullest exemplification in Ulster of the same happy mixture of races which marked the period of the Norman-Irish during the battles of the Pale. The history of the Geraldines of a former period was repeated in later times in Ulster, and many of the best and bravest patriots that ever wrought or fought for Ireland sprang from the midst of the hardy inhabitants of the North. The Telfings, the Orrs, the Shearers, the Porters, the McCrackens, and the Mitchells, are proof of this; the desperate attempt in 1804 to throw off the unjust and oppressive rule of England, is the highest proof of all, and hence it is that the English Government, being foiled in its attempt to reduce Ireland to a thoroughly subject condition, was defeated by the very instruments used for that purpose. Ireland, however, is too rich a prize, and she is too essential to the power and might of Britain, to be so easily yielded, although the Norman-Irish, and Ulster Presbyterians, came in time to be the deadliest enemies of British rule in Ireland. The next, and probably most successful move of England, was the introduction and sustenance of that most hellish of all systems, known by the name of Orangism—a system that has done more to keep sunder Irishmen, more especially in the North, than anything that has ever yet appeared in the history of the country. In its origin Orangism had nothing whatever within it to keep it in existence longer than any of those ephemeral bubbles, such as the American gold-bug (an offshoot of Orangism), but for the short-sightedness of those who love to subjugate Ireland instead of ruling her and who were not slow to find in this contemptible system or celebrating anniversaries, a means of raising class against class, and perpetuating the only real internal cause that has ever cast its withering blighting influence over the fair face of our country. Soon after the formation of Orange societies in Ulster in the end of the last century, the Established Church in Ireland, finding its mission not likely to succeed in a Catholic area, gave in its adhesion to this society, and simultaneously with the enrolment of Protestant ministers in this secret and numerous confraternity, we find the landed proprietors of Ulster foremost in the ranks of the band and stained brotherhood, and from that hour till the present Orangism has enjoyed the position of garrisoning a country blessed by God for the benefit of all classes alike, were it not for the contumacious of this forgotten system that has disgraced, and continues to disgrace, one of the finest countries on the habitable globe. In order to raise the minds of those poor and infatuated men, who yearly make fools of themselves for the gratification of the worst passions of humanity, many attempts have been made by the leaders of Irish opinion during the past twenty years. Even O'Connell, with the warmth and generosity of his heart and mind, endeavoured to throw the spell of his magic eloquence around the brotherhood, tried to make its members understand that they were Irishmen, and, as such, entitled to prove their love of country by the abandonment of their criminal proceedings. Vain effort; the Great Tribune judged those he would have reformed by the standards of his own mind. In later times, the genius of Tom Davis, the persuasive powers of Mitchell, the heaven-born eloquence of Meagher and O'Brien were nobly directed in the same course. Yet all failed, and to-day the full curse of Orangism is as rampant in Ireland as ever. It has been pelted until spoiled, and now there remains but one course of treatment, and that is to fight it out of Ireland as every other evil has been fought, viz., by the adoption of means which never fail to remove even the most inveterate of all evils. The cancer of Orangism must be cut away ere Ireland may hope to enjoy one moment's repose or peace, and if further proof of this were necessary, we have it furnished in abundance by the late display of Orangism in Rathfriland, where the red hand of murder was raised against the Catholics in the open light of day.—*Glasgow Free Press*.

Neither the critical remarks of the newspaper press nor the appointment by the ecclesiastical courts of special committees appear to have any good effect on the habits of our compatriots in the far North; they are getting worse instead of better. Thus, for example, the illegitimate births of Nairnshire during the quarter ending June 30 were 23 per cent. of the whole. It is so far satisfactory to note that no other county in Scotland was so bad. Nairn is a little shire, and is profoundly 'evangelical.'—*Pull Mall Gazette*. If the Pull Mall Gazette would descend from counties to particular places, it would find the percentage of illegitimate births much greater than the enormous though it is. The following are a few examples. The numbers represent the per centage of illegitimate births of the places to which they are opposite:—Kincleven 50; Tomintoul, 50; Dalles 43; Strathay, 43; Kirkpatrick Fleming, 42; Ewis, 42; Teviotdale, 40; Menmuir, 38; Maryculter, 38; Auchbreich, 38; Strathgibbon, 35; Torthorwald 33; Inverellor, 33; Reselna, 29; Sorbie, 21; Lochwinnoch, 25; Alyth, 25; Glasgow Central District 18.5. In the report referred to by the Pull Mall Gazette, the registrar at Tomintoul says, 'there have been no marriages during the current year.' This accounts for the 50 per cent. of illegitimate births. Next year they must necessarily be cent. per cent.; unless, indeed, some married couple removes the stigma by removing to the locality. The registrar of Dalry says because 'only one in ten of the births is illegitimate, and his brother official at Wigtown says that 'the mother of one of the illegitimate children leaves her mark with great regularity in the registration books.' If Ireland presented such a spectacle as this what would not be said of her priests as instructors in morality? Yet the ministers in this country will cower about from meeting to meeting and will resolve and re-resolve on the best means to get in funds to support Bible-reading missions in Connemara, where they piously assert the people are benighted and priest-ridden. If they could but learn to see themselves as others see them, they would receive much more respect than they now get, and would besides, become much more useful members of society.—*Glasgow Free Press*.

DEPARTURES OF PENITENT SUSPECTS.—At the present rate at which suspected Penitents are being discharged from custody, and allowed to proceed to America, the cells of Mountjoy must be nearly cleared out. Two respectable young men, named James Lamb and James Quinn, were on Wednesday brought from Dublin in charge of two policemen. They had been confined in Mountjoy under the Lord Lieutenant's warrant, and were discharged on Tuesday evening, on the usual conditions, namely, transporting themselves across the Atlantic for at least two years.—*Cork Herald*.

An unfortunate conflict occurred in the streets of Limerick yesterday, between the people and the royal troops. The latter fired bayonets and charged upon the crowd. Eight persons are reported wounded and one killed. The conduct of the troops is condemned.

INDUSTRIAL-ENTERPRISE.—Mr. Malcomson is at present employing no less than 100 persons at his peat works at Thorn Hill, near Bird-Hill. The works are supplied with first class machinery, made regardless of expense, and driven by powerful engines, not only for the compression of peat, but for the converting of peat into oil, the commercial value of which is 8s 6d per gallon, and which is said to be highly esteemed wherever it is used. There have been several thousand tons of peat compressed and converted into oil, and the residue after the expression of the oleaginous matter from the peat is charcoal of a very superior description. Mr. Malcomson has a large quantity of bog taken from Mr. W. G. Thorn Hill, and 60 acres from Mr. Henry. The labourers receive about 10s a week, women and children 3s 6d. Very many are employed, who were never before in the receipt of money wages. Mr. Malcomson has a considerable quantity of bog taken from Lord Donnell, at Portumna, where he is about to establish peat works also. The quantity of employment which this source of industrial occupation is affording is large and remunerative; and the efforts of Mr. Malcomson in that direction cannot be too highly praised or estimated.—*Tipperary Advocate*.

We are rather surprised at Madame Robert Peel continuing the demonstrative folly of which so many English noblemen were guilty a few years back. What a good thing it would be if Englishmen could ever now and then be made to look at the reverse of the medal! We wonder what our Irish landlords would say if a Fenian leader were encouraged from outside to rob them, as Garibaldi has been to plunder Rome.—*Weekly Register*.

GREAT BRITAIN.

We (*Weekly Register*) happen to know of two Anglican clergymen, an American nun, four laymen in the professional classes of life, together with the wives of two out of the four, and one single lady, all of whom have been received into the Church since the commencement of July, and no doubt there are many like cases unknown to us. The above persons were received in three different churches, one in London and two in the provinces.

THE POSITION OF THE RITUALISTS.—We should be glad to understand somewhat better the ground on which some of our contemporaries exist over the Report of the Royal Commission on Ritual as though it were a final and satisfactory settlement of the question. As we have already pointed out, it does not touch the root and essence of the great controversy that divides the Church, awakens the solicitude of the nation, and has forced itself on the attention of the Legislature. The question at issue between the great body of laymen in the English Church and the Ritualistic clergy is not one of color, black or white, green or yellow, as some appealing critics of the recent Report appear to imagine; and it argues, therefore, the shallowest view of the whole subject to suppose that a mere ordinance about color, were it far more stringent than the mild recommendation of the Commission, could in any degree really help to decide the controversy. The life and essence of the recent innovations of dress and ornament lie in the consistent body of doctrine, the special Catholic dogmas, which they symbolize, as their advocates have from the first strenuously insisted.—The most earnest of the Ritualistic clergy have all along maintained that the vestments were unessential, were altogether unimportant, indeed apart from their symbolic aspect, and office, as helping to give visible emphasis to the sacerdotal theory they inculcate in their public ministrations and private teaching. Numbers of them have moreover, noted on this view. The great majority, probably nine-tenths of the clergy who have alienated the doctrines of their parishioners by preaching the doctrines of the real presence and priestly absolution, have never introduced the vestments at all. They satisfy themselves with the zealous and reiterated exhibition of what they regard as Catholic truth; and this is throughout the country at the present moment a far more prolific source of local strife and division than the subordinate and insignificant question of colored vestments. The more so, because in the few cases where these vestments have been actually introduced a majority of the congregation has usually supported the innovation. No doubt colored vestments have a definite importance as the reflex of a theory, the visible expression of Romanist dogmas; but it is not in this aspect that the Commission has dealt with them. And to suppose that the Romanist movement in the Church will be arrested by cutting off a superficial outgrowth while the root of Catholic doctrine is left to flourish in unabated strength, is as foolish and shortsighted as to imagine that a vigorous tree would be destroyed by pruning.

But if the Report leaves the vitality and strength of the Ritualistic clergy untouched, so it is difficult to see how in any way removes, or even relieves the admitted grievances of the laity. We find, the Commissioners, that these vestments give grave offence to many. But it is important to ask on what grounds? Not surely of their form and colour simply. The average English layman's mind is of too robust a type to be seriously disturbed by variations of ecclesiastical dress or purely æsthetic grounds. The vestments 'give grave offence' because they are avowedly symbolic of Romanist doctrine, and they are only so far as a substantial reason. Like this, that the grievance is entitled to public notice or consideration. If purely æsthetic woes of cut or color agitate any ecclesiastical breasts, they may as well agitate themselves in private as best they may. But the indignant laymen who have forced the subject on the attention of Parliament are made of sterner stuff, and can only be moved to united action by grievances that are real, substantial, and urgent. They complain, as Protestants, that the vestments are Popish, and their only ground of quarrel with them is that they express, and are intended to express, Romanist doctrine. But how can this grievance be removed by simply withdrawing the vestments, while the doctrine which alone made them offensive, is untouched, is still allowed to be proclaimed and reiterated in the most extreme and dogmatic forms? And how is the case of the deeper and only real grievance of doctrine to be met even by providing aggrieved parishioners with an easy and effectual process for complaint and redress with regard to the trivial question of vestments only?

Indeed, looking at the real facts of the case, and the larger issues at stake in the Ritualistic movement, the Report must be pronounced utterly insufficient and unsatisfactory. Those who applaud it must do so blindly, with an ostrich-like eagerness to shut out the realities that are around them. Whatever we may think of their doctrines or practices, the Ritualistic clergy are, in earnest, and sincerely believe that they express the mind of the Church far more truly than any other section within her pale. If they are to be dealt with at all to any purpose, their convictions and beliefs must be dealt with. They boldly assert Catholic doctrine, and claim that in doing so they faithfully represent the Anglican Church. If the spread of the doctrine is to be arrested that claim must be challenged. The Commission does not attempt to confront them on this, the only real or relevant ground of dispute and contention; it externalizes suggests the conclusion that in essentials of doctrine the Ritualists are unassailable. But if so, if the doctrines they teach are to be found in the standards of the Church, it is not only possible, but arbitrary and persecuting to forcibly suppress their practices. As long as the doctrines of Laud and Andrews are recognised amongst the authoritative teaching of the Church it is difficult to see how the Ritualists can be effectually met, or the movement they represent be arrested.—*Daily News*.

THE EXPOSITION TO ABYSSINIA.—England has no reason to be fond of little wars, and that for which we have just commenced our preparations is about the least promising and most discomfiting of any in which we have yet been engaged. We fear we must add it is inevitable. No glory can result from it,

for our enemy is below all contempt in a military as in every other point of view; and, as regards our main object—the delivery of the captives—success really depends, altogether upon the impression we make upon the truculent savage whose sets have brought about the expedition. If King Theodore chooses to retire before us, either with the captives or having put them to death, he can, as far as we know, go on to the Mountains of the Moon. He has, in fact, an unbounded space behind him for retreat, in which we could not hope to encounter him, unless, indeed, by taking him in the rear by another expedition from the Gold Coast, or a masterly move on his flank from Natal. The very insignificance of our enemy makes him impalpable, or, at least, intangible. We have even nothing to plunder or devastate beyond certain quantities of matting, wood, and mud; we can take no hostages, for King Theodore is indifferent to the fate of those around him. No money can play his diabolical pranks with more impunity upon a lumbering elderly gentleman.—There is literally but one ground for hope in the business, and that is shared by Sir William Ogburn, who, more perhaps than any Englishman is acquainted with the ways of the peoples about the Red Sea. It is that King Theodore will give in, and surrender his prisoners as soon as the expedition has effected a landing upon African soil. If such a blessed consummation should take place we shall have reason to be profoundly thankful for in the face of no other contingency can we see anything but failure, no matter what amount of money, ability, and fortitude may be expended. In one respect the Abyssinian expedition will be watched with an interest more free from such discouraging reflections. It will be to some slight extent a test of our organization—we say to a slight extent, because all the transport work is thrown upon the Indian establishment, which has already been well tried in its own country, and has always come well out of the ordeal. The test is, therefore, little more than calculated to show whether the Indian organization is as good out of India as within its limits. If we depended on the Home authorities for the conduct of the expedition, we should have nothing but a breakdown to expect. Our organization admitted is a standing perennial *fiasco*. Our Military Train is not only insufficient numerically, but it is destitute of that means of expansion which is even more valuable than numbers. There is no element of elasticity in its constitution. Its officers have no special training, its men no aptitude for organization, no capacity for controlling the activities of the rough part of the work. Our general organization is but little better. Everybody at head quarters is hampered in his duties by somebody else. Each head of a department is surrounded by as many checks and counterpoises as were the new franchises in the first edition of the Reform Bill of 1867. Happily the Abyssinian expedition will suffer little from interference from home. We are not sending troops or a Military Train. Some officers of the latter corps and the Commissariat are indeed being despatched to Spain, Italy, Syria, and Asia Minor, to purchase mules; but, beyond this and the pack-saddles, nothing comes from England. We must make another exception—the money. The ransom of the six captives will, perhaps, amount to half-year's income-tax. We can only hope that the amount will not be greatly misapplied. We have thorough confidence in Sir Robert Napier as the head of the expedition, although the career of some of those slated to be associated with him is not equally calculated to fill us with admiration. The physical difficulties are not so formidable as they have been described. For about forty or fifty miles from Massawah inland it is a desert, and for the three or four days' march after debarkation everything, water included, must be carried. For this part of the journey, and for this only, the camels are needed. From that point the country rises abruptly, and the rest of the route lies among a mountainous country difficult, indeed, to traverse, but not unfruitful or presenting any insuperable obstacles. With regard to the sanitary discouragements put before us with elaboration, experience goes to show that they are exaggerated. The climate of Abyssinia is highly favourable to the preservation of the health of Europeans, and on this score no great apprehensions need be felt. If we had as little fear of the political results we should contemplate the Abyssinian expedition with no great anxiety.—*Sunday Gazette*.

THE SEIZURE IN THE MURPHY CAMP.—On Monday night a public meeting of persons disapproving of the conduct of Mr. Murphy and his supporters in Birmingham was held at the Lecture Hall, Cart Lane. The building was vacated by the Murphy party on the previous day and it was immediately engaged for the night by the 'opposition,' led by Messrs. Raffles, Henry, Holland, and others, for the purpose of replying in public to the statements, accusations, and imputations made by Mr. Murphy and his colleagues. Admission to the meeting was by payment but the hall was nearly filled, and good order prevailed throughout the audience, with one or two individual exceptions, being evidently of the one mind. Prominent amongst the organisers of the gathering was Mr. Jones who at the commencement of the recent agitation was an enthusiastic supporter of Mr. Murphy, and who was one of the two men injured at the first service held at the Tabernacle. Mr. Everard was voted to the chair.

The Chairman, in opening the proceedings, remarked that they were met there to support, and not to oppose the cause of Protestantism, but still they would not do it with six-barrelled revolvers or with life-preservers (hear, hear). The man who publicly made assertions and accusations which he could not bear out by facts was, to his mind, nothing else than a charlatan.

Mr. Henry contended that if Murphy had a right to come out from the Catholics he had an equal right to come out from Murphy and his friends. It was a true saying that one must live amongst some people to know them, and if then, he had come out from Murphy it was only equivalent to saying that he had learnt by experience what Murphy was. He looked upon it as a sad thing that rank and file Tories ever heard in the town under the pretence of teaching the gospel, and he urged the audience not to show any sympathy with the mean, narrow, and prejudiced views which Mr. Murphy and his colleagues were endeavouring to disseminate (applause).

Mr. Raffles next addressed the meeting, dealing with Mr. Murphy in a tone of severe irony. Mr. Holland followed with a sharp criticism of Mr. Murphy and his followers. He defended the Catholic women from the imputations cast upon their chastity by Mr. Murphy, and asked how, if the teaching of the Confession was so bad as it was represented, that in the Orange North there were double the number of illegitimate children than there was in the Papist South (hear, hear). He concluded by moving 'That it is the opinion of this meeting that William Murphy is an impostor.'

The following letter, which we copy from the *Church News*, shows that there is in minds of many Anglicans very considerable doubts as to the orthodoxy of some of the Protestant bishops about to assemble at Lambeth. Considering that the bishops of the 'Protestant-Episcopal' Church of the United States are to take a prominent part in the proceedings of the approaching Pan-Anglican Council, it seems but right that English Churchmen generally should be made aware if they are not so already of the important points on which the American Church is at issue with Catholic faith and practice. These points are briefly as follows:—

1. The Creed of St. Athanasius is rejected.
2. The form of Absolution is omitted in the Office for the Visitation of the Sick.
3. The use of the sign of the cross in baptism is optional.
4. The use of the essential words in the Ordinal, 'Receive ye the Holy Ghost,' &c., is also optional.
5. In the Catechism, the answer, 'The body and

blood of Christ which are verily and indeed taken and received,' &c., is altered to 'The body and blood of Christ which are spiritually taken and received,' &c., &c.

6. In the American Prayer Book, the clause of the Apostles' Creed 'He descended into Hell' is the subject of the following Rubrical direction:—'And any Churches may omit the words "He descended into Hell"; or may instead of them use the words "He went into the place of departed spirits," which are considered as words of the same meaning in the Creed.'

Now, all these points are important enough. In favour of the rejection of the Athanasian Creed nothing can be said. It is at least a grave innovation, it may be a tacit admission of heresy. The second point specified seems to imply a denial of the efficacy of the Sacramental Absolution. The third involves nothing, perhaps, strictly speaking, essential to the Sacrament of Baptism, yet it is nevertheless a deliberate departure from Catholic practice, and, as such, sinful. The fourth point is, practically, the most important of all. The words allowed to be omitted are essential to the right administration of the Sacrament of Order and the effect of their omission is to make American orders generally of more than doubtful validity. The fifth point cannot, I think, be regarded otherwise than as a step in the direction of Geneva. The sixth point of difference is a very serious one. It authorises the total suppression or alteration of a clause in the Apostles' Creed—a Creed which has been received by the Catholic Church of all ages with unquestioning faith—which, on Anglican principles, is *de fide*—and to which the Canon of St. Vincent of Lerins applies, if that canon applies to anything! Yet a few American bishops have not shrunk from garbling and altering it. Can such a proceeding be less than heretical? To make what is matter of faith an open question constitutes the very essence of heresy itself. A Church that has issued a 'revised and corrected edition' of the Apostles' Creed is capable of anything. Yet the bishops of this Church (who, by the way, may be laymen) are to take a leading part in the approaching council. The Church of England has been too frequently exposed to the reproach of communicating with positive undoubted heresy; and the presence of the American prelates at this Pan-Anglican Synod will but cause a renewal of the scandals occasioned by the attendance of English delegates at Dort, and by the recent quasi-Communion with Lutheranism in the matter of the Jerusalem Bishopric. That the Church of England should again compromise herself by a like union with error is a circumstance which cannot fail to be viewed with the deepest feelings of regret by the thousands who long for a reunion of Christendom, founded on the immutable principles of Catholic truth.

A DARK PICTURE.—Among the hundreds of thousands who are now among the rulers of the British Empire, we are started by revelations of mere savagery which might well have been deemed impossible. Whole associations of men are banded together, in defiance of law, of morality, and even of their own real interests, to control by terrorism, and even murder, the rate of wages, and dictate terms to their masters with knives at their throats. Scoundrels, compared with whom a common murderer is almost a saint,—ruffians who have been convicted on their own confession of the most contemptible cowardice no less than the most fiendish cruelty; such men are petted and honored as the martyrs of a holy cause, whom loyal and high-spirited sawgrinders will in no wise forsake. Catholic priests lament the steady progress of every worst form of evil; drunkenness, first of all, with its fruitful offspring of pestilence, vice, and drunkenness chiefly among women, the mothers of the next race of electors. Prostitution, too, not so much increasing, is regarded as a pardonable or convenient, economical, necessary social contrivance in costly England,—the very marriage law becoming a poor laughing stock. Little hope, too, in our aristocratic classes, if we may trust able Saturday Reviewers, not justly to be accused of democratic pretensions. If the guides of English womanhood, the observed of all observers, are but 'foolish virgins,' what wonder that the reckless train of their admirers should be hurrying on to the mere devil? What is to become of seamstresses, and housemaids, and factory girls, if the whole duty of our high-born ladies—our 'half-dressed young Maecenas'—is 'flirting, husband-bunting, wallowing, and dressing on as to escape the regulations of the police? Bank directors and green grocers alike swindle their neighbors, and noblemen and patry clerks equally beggar themselves and ruin their reputation by the maddest and most reckless gambling. There is not a heaven god or goddess, whether of lust or cruelty or fraud, that is not worshipped continually in Christian England, and, above all, in London.

I respectfully solicit the notice of enlightened Protestants to the query—How are we to account for the attractive influence of Protestantism over the innumerable insubordinate children of Catholicity? I appeal directly to the conscience of those who have deserted the Catholic Church—I appeal to the men who know their antecedents, and I ask both Did the defection not occur after a lengthened violation of her moral laws?—was it not the work of indifference, of unwillingness to labour in the great affair of salvation? Was it the work of conviction after an unstained career as a Catholic?—Was it for the love of God? Oh, was it? I shall listen to your conscience not to your tongue. A glance now at the counter attraction of the Catholic Church for the children of Protestantism. Let the Spencers, the Mannings, the Newmans, the Wilberforces, the Marshalls, and all the train of truly erudite Protestantism speak. They gave up all, simply all, for the poverty of the Catholic Church. This could not have been a mistake. They will tell you it was not. The gold of England could not purchase their release for one hour, no, not for one second. It is evidently not the work of man for this world. It must be the finger of God. Look to the dark contrast, and let the Achilles, the Gavazis, and the few suspended Irish apostates go into the opposite scale, and lift in the few famished victims of Connaught soupism. These are facts. Honest-minded Englishmen, how do you account for them?

There never was yet in the history of Christianity a domination so utterly powerless to say which it believes, or to express what it disavows, as the English Establishment. It can no more give utterance to a doctrine, or enunciate even an opinion except through certain secular offices of the State, than the Queen could order a tax to be levied without Act of Parliament. It is, in short, not a Church—but certainly not a branch of the Catholic Church—but an amalgamation of Churches; in which almost every man's opinions can be ventilated, even to those who preach the doctrines of the 'Basis and Reviews.' How 'Catholic' minded men, men who believe in certain doctrines and certain dogmas, can remain within so non-Catholic a union, is a matter of wonderment to some, and of thankfulness to all who have been brought out of that spiritual Egypt. And in this matter, our Protestant fellow-countrymen do us who are 'of the Roman obedience' justice. They may dispute the premises of our creed, they may laugh at much that we consider sacred, they may call in question much that we believe to be unchanged and unchangeable since the days of our Saviour; but at any rate, they see that we are sincere, and give us credit for a consistency which is utterly wanting in the Ritualistic 'Catholic' party who so inconsistently remain in a Protestant Church.—*Weekly Register*.

While Royal Commissioners are reporting voluminously on Ritualism, and the minds of many ecclesiastics are deeply exercised concerning stolen and changeable, would it not be as well, asks the *Pull Mall Gazette*, if attention were turned to the correction of sundry malpractices which must be offensive to everybody except those who are guilty of them,

whatever his views on vestments and purgatory? For instance, why does nobody take in hand the slovenly style in which everything is done in St. Paul's Cathedral, from the freaks of the organ-blower upwards? That the metropolitan cathedral which ought to exhibit a pattern for all minor churches to follow, should still show to the present generation how grovelling were nearly the only real shortcomings of the past is scandalous. There is Exeter Cathedral, again, where as a correspondent of the *Church News* asserts, ladies are in the habit of bringing their pet dogs during service hours, while they sit and 'list n to the music,' and gossip thereon. From Chichester, too, there is a rumor, which Dean Hook can contradict if it be false, that the choir absented themselves from their duties in order to go to Goodwood races on the Cup Day. These are the very things which make people ask, What is the use of deans? By-and-by the question will have to be not only asked, but answered. The old term of reproach again, by which in church circles a certain kind of bishop is described as 'only a colonial,' is rapidly becoming inappropriate not because a colonial bishopric is as dignified or as comfortable as a home bishopric, but because it furnishes a field for ruling the inferior clergy, according to the personal ideas, which is scarcely possible in England. At the same time the conflicts between prelates and peoples may be expected to prove vigorous in proportion to the 'rights' claimed by the former.

OUR EQUAL LAW.—I had no notion until I got into Whitecross-street, that although the large practitioner in a gentlemanly way who goes in for bankruptcy to the tune of five or six thousand pounds, or the Colossal Railway Contractor who does the same to the tune of perhaps a couple of millions, can by means of the court, purge himself of all his liabilities, but the poor man, whose debt is under twenty pounds, can by means of the County Court be shut up again and again for the same debt. When I was in Whitecross-street, a prisoner was brought in who had been groom in a gentleman's family for many years, and, having saved a little money, married, and set up a small green-grocer's shop in the West-end. For some years business had gone pretty well with him; but latterly his own sickness, and his wife's confinement at the same time, had thrown him behind the world. He owed a butcher nine pounds ten shillings and sixpence. After promising to pay five shillings a week towards clearing off the debt, and failing to observe the instalments, his creditor summoned him to the County Court. He pleaded poverty, and asked leave to pay instalments of three shillings a week. The judge ordered him to pay five shillings, and this he did for some four or five weeks. But more trouble came upon him. The wife died, he had to put his three children out to board. He was unable to pay up his instalments, and was imprisoned, for what a pleasant legal fiction called contempt of Court, for twenty days. As a matter of course, his business went altogether to the bad while he was in prison, and upon his being released he gave up his shop, not having the means of buying any goods but his creditor complained again that he did not keep his terms, and he was a second time sentenced to twenty days' imprisonment for the same offence. At first I hardly believed that man's story. But I was set right by one of the warders of the prison who told me that the case was by no means uncommon.—*Dickens's 'All the Year Round.'*

It seems pretty certain that whatever may be the subjects which the Archbishop of Canterbury proposes to submit for discussion at the Pan-Anglican synod, what is called 'corporate reunion' will be one of them. Acting on this belief, Dr. Pusey; Dr. F. G. Lee; Mr. Mackenzie, of St. Alban's; Mr. Liddell, of Knightsbridge; Mr. Carter, of Clewer; Mr. Ussell, of Liverpool; Mr. Lowder, of St. George's-in-the-East; Mr. T. W. Perry, of Brighton (one of the Ritual Commissioners); Mr. Upton Richards, of All Saints, Margaret street; Mr. Goings, of Walworth; Mr. G. C. White, of St. Barnabas, Pimlico; and other gentlemen whose names are familiar to High Church circles, have agreed upon an address, the gist of which is as follows: They express their sorrow at the long continuance of the divisions of Christendom and their deep sense of the manifold evils which result from them. They therefore regard with fervent thankfulness the efforts made both in this country and in the United States towards a visible reunion between themselves and the Orthodox Church of the East and appeal to the archbishop and bishops, British and foreign, to exert themselves to promote this object.

The last number of 'Fraser's Magazine' contains a posthumous paper of Mr. Buckle, in which occurs the following extract:—'It is at all events certain that while Elizabeth only despised the inferior clergy she actually hated the bishops. She hated them for their meddling historical spirit, for their selfishness, for their contracted and bigoted minds. Indeed this feeling in her was so strong that it showed itself at a moment when even the most violent of the passions are usually lulled. A few hours before her death the Archbishop of Canterbury, with some of the other bishops waited upon her with the view of obtruding that episcopal advice which, from each man, she little cared to receive. Concentrating into a single moment the indignation of an entire life, she treated them, in the face of her court, with marked and biting scorn. Upon the sight of them, she says an eyewitness (?) of this striking scene, 'she was much offended, cholericly rating them, bidding them be packing, saying she was no atheist, but knew full well that they were hedge priests, and took it for an indignity that they should speak to her.'

Following on the French Emperor's speech, we have had a peaceful circular from the French Foreign Office regarding the interview at Salzburg; but there is no sign yet that the prevalent alarm has been allayed. Reports more or less authentic of war preparations abound; and there is an ominous stately court between the Prussian and the French Courts; and a good deal more than has yet been said is required to persuade people that there is no fire where there has been so much smoke. The mere meeting of the Emperors at Salzburg, when they were well aware it would give rise to sinister interpretations, is a fact which almost nothing can explain away, except a distinct disavowal of these views on German policy which are expected sooner or later to produce a collision with Prussia.—*Sunday Gazette*.

Not to go far back than the year 1865, our statistical summary for the end of that year gives for England and Scotland a total of 1,569 priests, 1,171 churches or chapels, 88 religious communities of men, 211 convents of women, and 12 colleges. Twelve months later we find these numbers increased to 1,608 priests, 1,207 churches or chapels, 63 communities of men, 220 convents of women, and 13 colleges. Considering that all this increase has been worked without a shilling of state help, perhaps even the Ritualists will allow that they are increasing, notwithstanding their hearty endeavours to prevent the spread of the Catholic Church within these realms.—*Weekly Register*.

THE SCOTCH REFORM BILL.—There is reason to believe (says the *Imperial Review*) that, in deference to the wishes of the Conservative party, the proposal contained in the Scotch Reform Bill of the post-session for the electoral division of the city of Glasgow will be withdrawn. Like the other great cities of the kingdom, Glasgow will receive a third member, and Lord Cairns's plan for securing the representation of minorities will be brought into operation. It is probable that other modifications in the scheme for the redistribution of seats in Scotland will be introduced.

Ricciotti Garibaldi, the youngest son of the General, is at present in Glasgow, the guest of his friend Mr. McTear. The *Glasgow Herald* and *Standard* are the object of his visit is to collect money for the cause of Rome.