

as regards the individual, there is just this body of evidence to be considered. Some thirty of the ablest men in England have during thirty years selected Lord Ripon for office, have approved his promotion, and have lamented his retirement from active politics. The man himself became a Catholic in the zenith of his powers, at a moment when every possible inducement, political, family, and friendly, would have dissuaded him from such a step—when it was fatal to his career and when the church he joined had made her latest and hardest demand upon her votaries. And then, when that church, all over England swerved to the Tories, he, though so convinced of her spiritual claim that he resigned at her bidding his great position in the Masonic Order, remained a staunch and consistent Liberal. Are those the signs of a weak or incompetent man? Further, four or five at least of the ablest and most experienced statesmen in England, with the Queen at their head, must all have joined to select for a most difficult office, at a most difficult time, a statesman whose strength or weakness they thoroughly knew; who could bring them, as a Catholic, no popular support; who was as sportsmen say, “out of the running” for high office; and who had found a seat for the one Liberal of considerable political rank left out of this new Cabinet. It is simply impossible that the appointment could have been made for any reason except a conviction that it was the right one to make, or accepted by a Peer whose rent roll from lands alone is given in Domesday Book at £32,000 a year, on any but patriotic grounds. The appointment has been made because the Ministry wanted Lord Ripon in Calcutta, and we think we can perceive why they wanted him. No man succeeds in India like the man who is at once judicious, firm and detached. The whole history of his life shows Lord Ripon firm to obstinacy, his judiciousness is unanimously acknowledged by his colleagues, and the very note of a Catholic convert is detachment. He has had to consider everything, in politics and society, as well as religion, twice over, and once from a perfectly new and unexpected stand-point. As to the faith itself, it does not matter in India. There is no Ultramontane question there, except the old fight between the Portuguese and Propaganda, with which the Viceroy has nothing to do, and neither Musselmans nor Hindoos have any relation to Rome. There is no Established Church, and all Ecclesiastical patronage among the body of military chaplains, who alone are paid by the State, is left to the four Diocesans. That the new Viceroy's personal position may for a moment be painful