

obtained an admirable opportunity of seeing the methods of Castle rule in full play. Perhaps it was this experience that induced him subsequently to recommend the abolition of the Lord-lieutenancy, as we are told he did. The tidings of what had occurred at Mallow spread to Cork, and excited the wildest indignation there. The people, indeed, had already been prepared to take part with their Mallow friends by also making it manifest to the Royal Visitors that above all things they were Irish nationalists, and not to be cajoled by any condescending attentions of the higher powers. Their determination had been formed in spite of influential opposition, even Dr. Delaney, their bishop, himself demanding their homage for the Royal Visitors, but with such ill success that in one of the convents, the Rev. Mother withstood his Lordship's directions to adorn her buildings with flags. The blame, then, rests with those who would have excited a great demonstration of popular affection among a people, whose feelings leant strongly in an opposite direction, by calumniating their real attitude, and misrepresenting their allegiance to the leaders who had deserved so well of them, if the neutrality advised by Mr. Parnell was departed from in the first instance. It rests with the hero of the baton and bayonet at Mallow, who by bludgeoning the people was fully and justly convinced that he was qualifying himself for high promotion by the Castle, and for whose conduct, on the part of the people, ever anxious if possible to forgive, the disgraceful excuse of intoxication is offered—a condition, however, that, as it has been proved in the sight of all the world, if only made use of in the right direction, will form no barrier to the favour of Dublin Castle, whose favour has been openly and impudently bestowed on men indulging in much greater infamy, if the Prince of Wales arrived in Cork only to be greeted with rioting and every possible mark of popular dissatisfaction. Indeed, it is recorded that his Royal Highness narrowly escaped the indignity of being struck by an onion on the nose—but, let us recollect that the Duke of Edinburgh had the bullet with which he was wounded by O'Farrell, at Sydney, mounted in gold and attached as an ornament to his watch-chain. Would not that onion, duly pickled and enclosed in something suitable, most becomingly adorn the watch-guard of his Royal Highness the Prince of Wales, or at least deserve some place in a royal museum? The whole progress of the Prince, after the events at Mallow and Cork, was marked by manifestations of displeasure. Silent crowds, black flags, national anthems and choruses, national mottoes, and the memory of Myles Joyce, everywhere caught his attention, and proved to him that a people cannot be made loyal by the bludgeon and the bayonet, and that it is but a foolish attempt to gain a political victory by the publication of glaring falsehoods that can be and will be read by those against whom they have been issued, and strongly and boldly resented and disproved by them. Let us be convinced that the Prince of Wales has gone back to England feeling but little indebted to those who imposed upon him such a royal progress, and made of him the representative of a cause detested by the people and visited with their scorn and reprobation. A royal progress prevented only by bludgeons and bayonets from becoming a royal retreat is but a scurvy matter to inscribe upon the page of history, and will form but a paltry addition to the records of the reign of King Edward VII. But as to the national cause it has naturally benefitted exceedingly by all this, and renewed its vigour.—Such is the inevitable consequence.

It seems that matters in connection with the Otago Bible Society are in a most flourishing and promising condition, affording much food for thankfulness in the present, and hope for the future. So much we learn from the report of the Society presented to their annual meeting the other day, and which we have read with much interest, and, let us confidently trust, with some slight edification.—Indeed, next to a study of the Bible itself, nothing should have a more ameliorating effect upon the heart of the sinner than just such reports as those alluded to.—It should, then, be consoling to us to hear that the number of Bibles distributed this year shows an advance on last year, for is it not recorded in the annals of Exeter Hall that on the number of Bibles issued depends the number of people converted, and, could a Bible in his own particular vernacular only be placed in the hand of every man upon earth, the whole world would become at once one most excellent Evangelical congregation.—All the people who have ever opened a Bible are now, as we know, joined heart and soul in the service of the Lord, and united in the bonds of salvation without a division.—So patent a fact requires neither proof nor comment.—It is further of interest to learn that copies of the Bible in fourteen different languages have been asked for and supplied during the year, and accordingly we receive the assurance that at least fourteen souls, more or less foreign, have been saved. And the foreign soul is of especial value in the eyes of the Bible distributor. As to the nature of the translations, that, we may remark, is a mere trifle. Had not the English translation itself so far been defective and yet consider the great things accomplished by it. If the English nation has been raised to the eminence it occupies in the world by a defective translation, why may not Chinamen and Kaffirs, Italians

Spaniards, Japanese, and the outer world in general, profit also according to their degree.—Their translations, of course, being for the most part merely the translations of a bad translation, cannot be expected to raise them to the great height on which the English nation stands—but they must elevate them temporarily in a high degree—for are not earthly prosperity and happiness the reward of a true piety, according to our private interpreters? All the promises of Christ to those who are faithful to Him must be understood to have their temporal meaning also—and as to His warnings of persecution and sorrow to be suffered by His disciples—well, whatever they mean, it is not that men of piety and Bible-readers are not fully to enjoy themselves and wax fat upon the earth. The report tells us, then—and the report is infallible—as we have been told times without number in fact, that England—and Scotland of course—Scotland perhaps even more than England—owe all they possess—each as a nation, not to any peculiarity of national character or civil constitution, but to Bible-reading alone. The infallible report at the same time refers for proof of this assertion to the testimony of a certain eminent French statesman who attributed the preservation of England from revolutions like those that have disturbed the Continent to her free circulation of the Bible and its power over the national mind.—The French statesman, however, does not seem to have mentioned the fact that Continental revolutions had in truth derived their origin from the land of the free Bible—for the father of Continental revolution, that is Voltaire, had been the pupil of the English Bolingbroke.—But such facts as these are mere trifles that must not be permitted to disturb the great tradition, and, although the men who have worked out the greatness of England have been many of them anything rather than students of the Bible, it must be admitted that in their public character at least they rested upon the Bible, and upon that only. The year just ended, as we learn again with interest from the report, has been a year of commemorations. There was that, for example, of the fortunate epoch at which John Wycliffe first gave the Bible in their vernacular to his nation. But, strange to say, though 500 years have since elapsed, less than half mankind are now as happy as the English people then were, and 600 different translations have yet to be made. And is it not also a fact a little remarkable, according to this reasoning, that, although the New Testament when it was written appeared in a vernacular of the age, translations of it into the vernaculars of the nations remained to be made even in Wycliffe's times, and are still to be undertaken in many instances? The want of such translations, in fact, seems to have been from the very first the rule rather than the exception. Again, we are told that this year commemoration was made of the translation of the Bible into Icelandic, and that a house in Iceland wanting a Bible is scarcely to be found. But, then, we naturally ask, why has not fidelity to the translated Word produced in Iceland the same effects that it has produced in England and Scotland? Why is not Iceland also great and prosperous, if England and Scotland be so through faithfulness to the Word? Or have the natural characteristics of the people or the disadvantages of their country prevented this? Or, if natural characteristics and climatic or territorial disadvantages can mar the effects of the Word, why, on the other hand, may not natural characteristics of a favourable sort, a civil constitution, and territorial and climatic advantages influence the fruits of the Word and improve them—that is in the temporal way in which such fruits are manifested by the greatness of Great Britain? It is a fact that several Bible-reading peoples fall far short of the advantages enjoyed by Great Britain, and how, then, shall we allow that those advantages have arisen from Bible-reading only? And far be it from us to question the report, much less to seek to amend it, still it may be permitted us humbly to inquire, why, in mentioning the great events of the year, the greatest of all in a Biblical way has been wholly passed over. We allude to the correct translation of the Bible into English, now for the first time—500 years after Wycliffe—issued. Surely such an event was worthy of remark; surely it is the source of increased hope and many joyful anticipations. If England has thriven and waxed great and become a mistress of nations on the bad translation of a corrupt text—as high Scriptural authorities and learned scholars give us to understand the Authorised Version hitherto prevalent has been—what may not be expected from her study of the correct translation of an amended text? As to those other nations that can only have a translation of a translation, if even that, and which hitherto, have had only a translation of the condemned version—or an attempt at one—they must always continue in a position lower than that of England, but England herself should go forward now with giant strides, and become indeed the mistress of the world. Meantime, it will be an interesting task for the Bible societies generally to undertake the translation into every known language, of the Revised Version, but, unless they will continue willingly, and knowingly, to do that which hitherto they have done in good faith, but ignorantly—that is to deceive the nations—it remains for them to set about the work immediately. Those 600 tribes into whose language no translation has yet, 600 years after Wycliffe, been made,—as this report informs us—have perhaps after all not suffered such an extreme loss.