

7. The provisions of this Order respecting cattle extend to sheep, goats and swine, brought in the same vessel with cattle.

8. Words in this Order have the same meaning as in the said Consolidated Cattle Plague Orders.

9. This Order shall continue in force until the end of the month of July one thousand eight hundred and sixty-eight, and no longer.

And the Lords Commissioners of Her Majesty's Treasury are to give the necessary directions herein accordingly.

EDMUND HARRISON.

WINDSOR CASTLE, May 14, 1868.

This day the Archbishop of Armagh, the Archbishop of Dublin, the Bishops of Meath, Ossory, Down and Connor, Killaloe, Cork, Kilmore, Limerick, Derry, and Tuam, accompanied by the Archbishop of Canterbury, the Archbishop of York, and the Bishops of London, Oxford, and Carlisle, waited upon Her Majesty with the following Address, which was handed to Her Majesty :

To Her Most Gracious Majesty The QUEEN.

*May it please your Majesty,*

WE, the Archbishops and Bishops of the Irish Provinces of the United Church of England and Ireland, beg leave to approach your Majesty with the expression of our profound reverence for your Majesty's office and person.

Having respect to the one and to the other, we have the strongest confidence that nothing which affects the interests and well-being of the Irish branch of our United Church can be other than of liveliest concern to your Majesty.

We beg leave to represent to your Majesty that measures are now threatened which affect these so deeply that we cannot believe we have exceeded our duty, or mingled in matters which are outside our province, when we have claimed the privilege of being permitted to lay before your Majesty some of the injurious consequences with which, in our judgment, such measures will be followed, and some of the injustices which they will inevitably involve.

It is now proposed for ever to alienate property which has, from time immemorial, been dedicated to sacred uses. We believe that there is no more precious arrangement than that by which some portion of a nation's wealth is, with the nation's sanction, and under its guardianship, separated off for ever from private possession and common or profane uses, and, to the end that it may be the more inviolable, solemnly set apart to the services of Almighty God,—the enjoyment of it being linked not merely with the performance of the ordinary duties of a citizen, but with the obligation of setting forth that divine knowledge by which alone men are made capable of fulfilling their higher duties in this life, or brought into any meetness for another. Such a sacred fund exists in Ireland at present. When we see it in danger of being dissipated for ever, we must needs protest against such a step in the name of that Church which we believe to be the rightful administrator of it, and in the interests of the nation which would thus throw away in a moment the cherished inheritance of centuries,—which, once gone, could never be recovered or replaced.

Nor are the losses with which we are threatened material only. We cannot but call to mind, with

thankfulness, that in this Church of ours, as now constituted, your Majesty is, under Christ, in all cases ecclesiastical and civil, supreme. In the destruction of the national character of our Church, with which we are now threatened, in the severing of the ties which bind it to the State and the State to it, in the disappearance of the Royal Supremacy which thereupon must follow, an important safeguard of the Reformed Faith, and of many precious rights will be overthrown. Your Majesty will not merely be deprived of a bright jewel in your Crown, but will see very much of that influence and authority which now are ours, who render no divided allegiance, transferred to another Church which can never be truly national,—finding, as it does its centre outside of the nation, and submitting to the jurisdiction, which it must recognise as paramount to any other, of a foreign Potentate and Prince.

And in this view, we humbly submit to your Majesty that the enjoyment by our Church under the Royal Supremacy, of the temporal emoluments and dignities attached to the Establishment, cannot fairly be deemed a grievance by those whose principles prevent them from fulfilling the conditions on which alone such emoluments and dignities can be enjoyed, consistently with the Constitution of these realms.

There are further mischiefs with which this measure appears to us to be fraught. It is proposed as a healing measure. We believe that it will open new fountains of bitterness in this land while it will close none of the old. It is proposed as a measure which will bind England and Ireland in closer union. So far from this, we fear that it will discourage those in this country, who, sincerely attached to the English connexion, have hitherto found it the surest pledge for the maintenance of their own liberties and rights, while it will not win back the loyalty of one amongst those who desire and labour for the dissolution of that connexion. Indeed, they who have spoken out most plainly, have candidly avowed that the subversion of our Establishment is principally desired by them as preliminary to other aims and remoter purposes, to which they expect that it will pave the way.

We beg leave to bring before your Majesty some of the injustices which will be inseparable from such a disendowment of our church as lately has been proposed. The pledge indeed is offered to us, that all vested interests shall be respected. It would be little if they were so; but we venture to affirm that in such a catastrophe, this even, with the most honourable intentions, would be impossible. In our own cases, and those of a few other of the clergy, it might be done. But, there are investments in just hope as well as in actual possession; and the injustice which would be inflicted on multitudes of our brethren, would be extreme upon all those who at this time are reasonably looking forward to some modest reward of long and ill-requited labours in the past, but who would thus find themselves for ever cut off from this and from every expectation of it.

But there are other vested rights and interests besides those of the clergy. Our poorer Protestant brethren who have established themselves in every part of the country, and this in the faith of the maintenance of the present settlement of things, they too have a vested right, for themselves and for their children, in that ministry of Christ's word and sacraments according to the