

sembling the recent communistic riots of Paris. And the dreamer still further saw that as religious ignorance, ushered in by the loss of the Sabbath rest, drove the lower classes into communism, so did the higher classes lapse into Ritualism and Popery.

"There was a parish church on the neighbouring eminence, and it too was roofless and a ruin. I stepped into the interior, the scattered remains of an altar rested against the eastern gable. There was a crackling as of broken glass under my feet, and, stooping down, I picked a richly stained fragment, it bore a portion of that much revered sign,—the pelican giving her young to eat of her own flesh and blood—the sign which Puseyism and Popery equally agree in regarding as expressive of their doctrine of the real presence. A huge cross of stone had been reared over the altar, but both the top and one of the arms had been struck away, and from the surviving arm there dangled a noose. The cross had been transformed into a gibbet. Nor were there darker indications wanting. In a recess set apart as a cabinet for relics, there were human bones, all too fresh to belong to a remote antiquity; and in a niche under the gibbet lay the tattered remains of a surplice dabbled in blood. I stood amid the ruins and felt a sense of fear and horror creeping over me, the air darkened under the scowl of the coming tempest and the closing night, and the wind shrieked more mournfully amid the shattered and dismantled walls."

After reading this, one would be disposed to put it away in anger saying that it was the ravings of a diseased imagination, and that such horrors could not occur in our enlightened century. Is it not a fact, however, that horrors, far more horrible, traceable to Communism and Popery, did occur in Paris, a few years ago, during the reign of the commune; and of this we are persuaded that nothing save the spread of the gospel of the Lord Jesus Christ among the masses and the higher classes, can prevent these very scenes from being enacted on our own continent at no very distant epoch.

In confirmation of the views advanced in this article, we are glad to quote the impressive and weighty words of the Rev. Joseph Cook, Boston, (spoken last month at the Chautauqua gathering) which came to hand as the closing sentences above were passing from our pen:—

"Now we are assembled to-day on the edge of a hardly quenched volcano. Our land has twice been washed in blood in the first century of its existence, and yet within the last fortnight we have suffered from three things: a widespread strike of low paid labor, a riot of the roughs and the sneaks, and a grand-motherly self-defence. (Applause.) Our fathers thought that our safety consisted in the diffusion of liberty; very well, we have diffusion of liberty, and we have not found safety in that alone. Some of our fathers said it would be necessary for us to diffuse intelligence, and we have diffused that, as no other nation ever has done, and yet we are not safe. And now it begins to be whispered