

nati. He is not, however, allowed to escape, but is handed over to some *trainer*, skilled in the art of allaying scruples of conscience.

But, even in respect of those who believe themselves *initiated*, there exists a higher and secret committee, called *Le Comité Directeur*, which, despite all the highflown talk of 'equality, fraternity, and community of interests,' with which they gull their victims, exercises the most tyrannic sway over the democratic league. By them small clubs are arranged, under the name of 'families,' whose members, known to each other by private signs, form a chain of unsuspected communication, and a proselyting agency of fearful power and almost infinite extent. The young and ignorant, but, above all, the ardent and imaginative, are the chief objects of attack; and in pursuing their ends they openly profess the Jesuit maxim, that all means are lawful. 'Be all things to all men,' says William Marr, with a blasphemous misapplication of the Apostle's words: 'Associate with men of all parties, and the most opposite sentiments, it will go hard but you will gain over some to your views.'—*Ib.*

### Norway.

TROMSO.—Accounts from Tromso mention a recently-excited religious movement among the Laplanders, as furnishing conversation in all circles. Swedish missionaries are named as having been the instruments of producing this awakening, which is described as having spread from the Swedish frontier far into the interior of Lapland, and to have already worked wondrous changes. Not only has more than one Laplander been roused to become a preacher of righteousness and salvation, by the Cross of Christ, to his supine and vice-sunk countrymen, but the reality of the divine work is evidenced by the fruits of a moral reformation,—the proverbially drunken Laplanders becoming sober and temperate wherever this gospel zeal has spread.—*Ib.*

### South Africa.

The French Missions have been eminently successful. There are 14 stations among the Bechuanas, and 18 missionaries. The number of communicants is about 1000, and from 5000 to 6000 attend public worship.

The schools are attended by adults as well as children, the number of scholars now amounting to 3000. The desire for reading and instruction is spreading throughout the country, so that the mission press cannot overtake the urgent wants awakened by evangelical preaching. The natives who have embraced Christianity are beginning to build

clean and comfortable houses, in place of their smoky and unwholesome huts. Instead of dirty and loathsome skins of animals, with which they were formerly clothed, they wear a jacket and drawers.

The women, who have learned to sew in the mission schools, make clothing for themselves and their daughters. Many chiefs, and sons of chiefs, have already been baptized, and the king of the Bassontas, a powerful and influential prince, convinced of the truth of Christianity, and the excellence of European civilization, encourages his subjects to embrace the gospel.

Among the Bassontas, polygamy and circumcision are gradually disappearing; cruel rites are abolished; aggressive expeditions becoming more and more rare, and peace begins to reign amongst nations whose chief practice was but lately war and bloodshed. Finally, agriculture is progressing, and there is reason to hope that at a future, and not far distant time, the nation of the Bechuanas will take rank among Christian people.—*Ib.*

### Miscellanea.

#### ROMAN CATHOLIC PROVINCIAL SYNOD.

—There has been a grand ecclesiastical pageant at Tuam. On Tuesday, January 10, the provincial synod of prelates, and the dignitaries of the archbishopric, walked in procession from the archiepiscopal palace to the cathedral, where mass was solemnized. The following glowing account of the ceremony is from the *Freeman's Journal*:—"At half-past ten the procession issued from the gates of his Grace's residence in the following order:—the students of St. Jarlath's College, clad in soutans and white surplices; the Rev. professors of St. Jarlath's, in soutans and surplices; a large body of the clergy of the province, followed by the dignitaries in their sacerdotal robes. The Dean and Chapter of the Archdiocese; the Very Rev. Dr. Durkan, D.D., Dean of Anchorry, bearing the cross, supported on either side by acolytes with lighted tapers, and preceded by the thurifer, or incense-bearer, carrying the censer. Lastly came the prelates, six in number, in the order of precedence prescribed by the rubric, the junior bishop holding the first place, and his Grace the Archbishop being last; each bishop was attended by his chaplain and train-bearer. His Grace and the other prelates were mitred, and robed in full pontificals. As the procession descended the steps of the archiepiscopal residence, and proceeded through the dense mass of the people along the laurelled path strewn for it, the scene was, in the highest degree, magnificent, and imposing, in its solemn grandeur—the voices of the prelates and clergy raised in the glorious chaunt of