

follows: 'I, Llewellyn Hartree, do acknowledge to be guilty of the most grievous sin, for which I do hereby ask the forgiveness of my fellow-men, and of the woman I have wronged, and of the Almighty God. In proof of my repentance I promise to carry out the penance laid upon me in the presence of this congregation.' The vicar then said, 'The penance laid upon you is that you go to the Assize Court at Wells, when it shall next be held, and take your place where I shall set you by the prisoner at the bar. Will you accept that penance?' The man answered, 'Yes.' Turning to the congregation, the vicar said: 'I am going to ask you all a question. Seeing that this man has humbled himself in the house of God, and provided he fulfils his promise, will you forgive him? If so, answer, I will.' The congregation replied, 'I will.' The vicar continued, 'One thing more. Will you all, so far as opportunity may permit, so help this man towards living a better life, and shield him from reproach in this matter? If so, answer, I will.' The congregation replied, 'I will.' The vicar then, turning to the young man, pronounced these words: 'God be with thee, my son, and give thee the peace of true repentance to live a better life from this time henceforth. Amen.'

Middle ages! some one cries; Ecclesiastical tyranny! another; Not for me! we think we hear a third indignantly exclaim. Let us tarry a moment, nevertheless, on that scene. Public penance, like public executions, may, under certain conditions, familiarize with vice and tend to coarseness and hardness. How far they are to be exercised is a matter for wise and loving consideration; but assuming the good faith of the parties concerned, we make unhesitating comment thus: The girl had been publicly disgraced—it was a manly thing for the partner of her crime to step forward and share the disgrace; and Llewellyn Hartree, when he in the church to which he owned allegiance agreed thus to do, was nearer of kin to the hero than those sneaks who, having gained their end, leave the victim of their pleasure to bear, unpitied and alone, the guilt and shame; and the church which thus received the confession, and pledged itself to aid and stand by the penitents, occupies a more Christ-like position than those that having recklessly entered upon debt, and now manifest faith in bazaars and humbug rather than in truth and love to carry them through.

THE Established Church of England has more real wealth in that All Saints Church, East Clevedon, than in the following, which again we cull from our exchange:

"Disorder has been created at recent attempted sales of Church livings by public auction, consequent

upon the protests of members of the Curates' Alliance. At the auction mart, an attempt by Messrs. Debenhan, Tewson, Farmer & Bridgewater to sell the advowson and next presentation to the living of Fishtoft, Lincolnshire, culminated in the forcible ejection of the Rev. G. Hennessey, curate of St. Augustine's, Haggerston, by the auctioneer and his clerks. Mr. Tewson, in describing the nature of the 'property' submitted, said the rectory of Fishtoft was situate within a short distance of Boston; that the present incumbent was sixty-six years of age, and the net income £809 per annum. The patroness of the living was prepared to allow the purchaser 4 per cent. interest on his purchase-money until he came into possession of the property—an exceptional advantage. The income was not subject to rates and taxes for the farms which formed part of the living, these being paid by the tenants. The rectory house and grounds comprised a commodious family residence, stabling for five horses, coach-house, harness-room, granaries, two good cottages, a greenhouse, forcing-house, tennis and croquet lawns, kitchen garden, orchard, etc. The schools were new, and not under School Board authority. It was added that 'the neighbouring society was good, and there was fair shooting over the glebe. The population of the parish was about 500.' The Rev. G. Hennessey: 'Before the bidding commences I respectfully protest against the sale.' Mr. Tewson asked the rev. gentleman for his card. The Rev. G. Hennessey: 'As soon as the 'lot' is knocked down to me, I will give you my name and address. Mr. Tewson: 'Can you show me you are worth £5?' The Rev. G. Hennessey remarked that the church was repaired by public money, and had nothing to do with the advowson. Mr. Tewson said this 'individual'—he would not call him a 'gentleman'—was a member of the Curates' Alliance. By his brogue it was evident he was an Irishman, and he was seeking to introduce on this side St. George's Channel that system of terrorism and obstruction which prevailed in Ireland. (Hear, hear.) He (the auctioneer) was there to perform a strictly legal duty, and was not to be intimidated from discharging it. (Applause.) If the law was objectionable, then let him and his friends seek to alter it in a proper and peaceable way. The Rev. G. Hennessey then inquired the correct age of the present incumbent, as it had been variously stated. Mr. Tewson: 'Will you kindly leave the room?' The Rev. G. Hennessey: 'No, I will not leave the room. The question is, What is the age of the rector?' Mr. Tewson: 'It is in the catalogue. Leave the room.' The Rev. G. Hennessey: 'This is a public auction-room.' Mr. Tewson: 'It is not a public room; it is my room.' The Rev. G. Hennessey: 'I bid 6d.' In vain the auctioneer asked Mr. Hennessey to leave the room. The curate, a stalwart, strong man, replied that he would remain to listen to the bidding. (Cries of 'Have him removed.') Mr. Tewson, decisively: 'No; I will put him out myself.' Here the auctioneer descended from his rostrum, and, aided by his clerks, proceeded to forcibly eject the curate, amid a scene of great confusion. Mr. Hennessey resisted, but was eventually turned out. In the scuffle the auctioneer's coat was torn. Returning to the rostrum, amid the applause of the assembly, Mr. Tewson said that Englishmen were not to be terrorized by a 'party of