

never heard of any holy or divinely-inspired person exhibiting so terrible an aspect as these unfortunate creatures do in view of the multitude, uttering such fearful language, and afflicted with the actual sight, to their corporeal eyes, of the infernal spirits from whose power they seem to supplicate their fellow-creatures in their raving to release them, for that the very sights they see is more than they can bear. Nothing could be heard in the crowd but—"lay hold of that one"—"Secure this one, or he will destroy himself." There was an English discourse given late in the evening in the church, for the benefit of those who did not understand Gaelic, and it was literally crammed; the manner in which numbers of them were seized with the "Revivals," or "Spirit of Grace," baffles description: the preacher's text, 56th of Isaiah and 10th verse, to suit the ravings against the Moderates; but when the howling and screaming of seemingly possessed persons commenced, the voice of the preacher could not be heard.

There was one man carried home in a fit or convulsion, and is said to be still in that state. Many of the people think it divine inspiration, and wish to have the "experience" of it, but when they do have it, it is not "with the Lord" they seem to "be struggling."

There are several parishes in Sky and Rasay infected with this dreadful epidemic, and so excitable, that whenever the preacher begins the hearers are immediately overpowered with a sympathetic and dreadful influence. They begin by breathing hard and heavily, panting in great agitation, with a wild expression of countenance; then trembling with most heart-rending moanings, tearing off their bonnets, springing over three or four seats at a bound, and in the greatest terror crying to those around them, "Oh, save me! I am burning—burning! There is the devil with his chains—dragging me away—to Hell. Oh! save me—save me! What shall I do to be saved?" and so on. What surprises people greatly is, that children of nine and ten years of age, who accompany their parents to those meetings, are subject to the same dreadful sights and sufferings as the adults; but which really seems a proof that there is something more than a mere delusion acting upon their senses—in plain English, that they see the devil in his own proper person; and if the parents do wrong in following teachers that bring these trials upon them, and make their children accompany them, why should they be exempted when they are brought into the atmosphere of the evil influence? Besides, is not seven the age of reason, and do not the innocent often suffer with the guilty.

PRESENT POSITIONS OF THE AMERICAN CHURCH.—In former days the law considered the church and nation as identical; the Government chose, or had chosen, a religion for the nation; that religion it forced the clergy to dispense and the people to receive. The Legislature, we may almost say, defined the limits of the English Church, and chose to say that every body was comprehended in her bosom. An Englishman was punishable

by statute for neglecting her public services, and was in return peremptorily invested with the legal privileges due to any of her sons. This theory has of course passed away. An Englishman is no longer, even by legal fiction, *ipso facto* a churchman. The Church, indeed, legally speaking, is still in many senses the national Church. *But her peculiarities as national (i. e. as established) have in a great measure fallen from her, AND ARE, PERHAPS, DESTINED TO DO STILL MORE.*—At least her nationality has to be adapted to a state of things not contemplated in that theory on which her present legal constitution is based. She has to frame for herself or receive from the Legislature a place as one among many forms of religion tolerated or encouraged within this realm, standing, indeed, on a different and higher ground, possessing peculiar privileges, intrusted with peculiar duties, the accredited teacher of the people, eminent among her rivals, but still among them; superior, but not *dominant*; extraordinarily aided by the State in her own most beneficial development, but invested with no shadow of authority over those who withdraw themselves from her pale. Those whose office it is [to carry her through the impending transition must prepare themselves for their task by considering in the very first place what are her constitutional rights viewed simply as one of these bodies, *having a legal existence, and a title to ordinary legal protection, and no more.* These rights must in the main form the basis of her future position, and only upon these must be engrafted such qualifications or extensions of her powers as her relations with the State shall render expedient. To suppress these claims, at once warranted by the actual state of things and consonant with the time and tenderness of public opinion, in order to gain or preserve privileges founded, in truth, on the now untenable theory that there are no Dissenters in England, is to give up a substance for a shadow—a birthright for a mess of pottage—a citadel for its outworks—a solid, just, and tenable right for a precarious favour.—*Times.*

[This is, indeed, a new theory of Church and State, and one, too, wholly subversive of all settled notions of reciprocal obligations. In our opinion, it will be time enough for the State to degrade the Church to an equality with other sects or to elevate those sects into a rivalry with the Church, when it is prepared to exact from them the same subjection to which the Church is constitutionally bound to submit. The State exercises the right of appointing the archbishops and bishops of the Church, and holds no inconsiderable portion of its inferior patronage. Is it prepared to pave the way for perfect equality among all denominations, by claiming the same authority over the communions of Presbyterians and Independents? The Church cannot meet in convocation, because the State will not permit it. Is the State prepared to commence a new era of impartiality, by suppressing the Conference of the Wesleyans?—*Herald.*

PEWS IN CHURCHES.—A change has been begun in the mechanical arrangement of our Churches, which if it be carried out, must materially alter the relation of the Church to the people; it is the removal, or throwing open of the pews. The proceedings is condemned by conservatives of form, on the ground that it removes the outward and visible sign of the distinction between the Protestant and Roman Catholic Churches, and because it is supposed to be a concession to Puseyism; it is vindicated on the ground that it abolishes a very unsightly incumbrance in our church architecture, which forms no necessary adjunct of Protestantism, while it is opposed to the spirit of Christianity, as making our invidious human distinctions in the sacred edifice, and even excluding people from worship by wasting space. Whatever the opinion is as to the expediency, there is no doubt that the measure would in some respects assimilate our churches to those of southern Europe, for which they are now distinguished by two among other usages. The churches of the Continent stand open always, as places of religious solace and quiet to the afflicted or the meditative: our churches are oftener shut than open; and in the brief hours when they are open, if we may believe certain correspondents of the *Times*, not the money-changers, but the worshippers are sometimes rather abruptly driven from the temple. Within the churches of the Continent the distinctions of class disappear, and, with certain exceptions of late occasions, you shall see young and old, rich and poor, prince and beggar, kneeling together. All are equal in the sight of God, "as the saying is," here; on the Continent it looks as if they really thought so. It is for others to consider how far those wooden penfolds are essential to the discipline of the Reformed Church; the politician, regarding an Established Church as the means of civilization, cannot but perceive that the new movement has a tendency more than anything to popularize the Institution, and so to diminish the distance between it and the people. In the same sense it would also tend to remove one instance, and one which makes others, of that harsh social severance into classes, which is one of the most mischievous features of our political state.—*London Spectator.*

A letter from Rome, dated Feb. 7th, describes a meeting there at Melga's Hotel, of 54 members of the Universities of Oxford, Cambridge, and Dublin.—*Tablet.*

The congregation of the Scotch Church, London, celebrated Ash-Wednesday evening by a row. The Reverend Dr. Candlish borrowed the pulpit, to harangue from on the merits of non-intrusion; but the Rev. Doctor Brown, who had lent it on conditions, complained that they were broken, and the whole affair was an intrusion. The intruding non-intrusionist was cheered by a mob which filled the chapel, and few supported their own minister who contended for law and order.—*Id.*

Education in England.—*Lord Ashley's Speech.*—A correspondent (C. J. P.) has sent us a copy of a letter addressed by him to the Editor of the *Times*, and referring to the appalling information recently given by Lord Ashley, respecting the moral state of this country. The pith of our correspondent's letter is as follows:—"Every member who spoke on Lord Ashley's motion agreed in the absolute necessity of a religious and moral education, as the only means of stemming the tide already set in; but, Sir, will this be effected by the erection of large school-rooms and churches, with paid teachers and mere routine pastors? Certainly not. The only means, and that with Almighty God's assistance, will be, by men devoting themselves to the work, not for the sake of what they may get by it, but for the love of God, and in order to secure their own salvation, and that of their fellow-men. Such men are to be found in the Catholic Church alone. Our Catholic Bishops are doing what they can, with their very limited means—and their efforts, I am happy to say, are well seconded by the laity—to teach the ignorant, and reclaim such as have fallen from the paths of virtue; for this purpose they have found men who, by vow, and without any earthly reward, devote themselves exclusively to the education of children; and women—nays, ladies—who, likewise by vow, not only instruct female children, but likewise reclaim such of their own sex as are unhappily led into vice. Let government second the efforts of the pious men—at any rate, let the country act with common justice towards them; let it restore that large sum (I believe about £300,000) of which they were unjustly deprived by the Government in 1823. This large sum formed part of the monies received by the British from the French Government, in compensation for losses by British subjects at the period of the first French revolution, and was withheld from our Bishops upon the frivolous pretext that it was intended to be devoted to superstitious purposes. Such an idea might have served the purpose at the time, but it will do so no longer, since the Bishop of London has publicly stated in the Cathedral Church of St. Paul, that the Roman Catholic Church is a *true* branch of the Church Catholic, for by that solemn declaration Roman Catholics are justified in maintaining their religion; and it is contrary to every principle of justice to continue to deprive them, upon such a pretence, of that which is their right. When Government shall have restored this ill-gotten money, let them then act with frankness and openness towards the venerable and apostolic men who govern the Catholic Church in this kingdom; let them place funds at their disposal for the purpose of establishing schools and asylums in these devoted districts, without any encumbering provisions, and I will venture to say that, within ten years, occasional cases of depravity may be brought to light, but the stigma that now attaches itself to us as a nation will be removed; crime will no longer stalk forth in open day, but will be obliged to hide itself where none but the thoroughly vicious will behold its depravity."