

FROM AN IRISH COUNTRY-HOUSE.

Mrs. LUCY C. LILLIE IN CATHOLIC WORLD.

III.

AUGUST 1.

At breakfast Y— announced that he had to go off, in his character of magistrate, and settle one of those never-ending land disputes, and if one of the Americans cared to join him the occasion might be amusing as a novelty. Accordingly they set off before luncheon, and returned late in the day, X— laughing heartily over the lively scene he had witnessed. It appears that there was a dispute between two men as to the boundaries of their respective acres, and Mr. Y— had promised to go down as arbitrator, to see the land in question, and determine the rights and wrongs of the case.

Arrived at the place, the disputants came out of their cabins and on either side of "his honor's" horse bitterly reviled each other, the magistrate interfering when the war of words was too fiercely waged; and after an amusing scene, in which each man's coat was "trailed" very low for his opponent's ready heel, the case was finally decided. But who knows how soon the descendants of these two men may take it up? The laws of boundaries and trespass, it appears, in this dear green isle, cannot be too clearly defined, for in the small courts, and in the great as well, these subjects are perpetually coming up. At dinner our host told some piquant anecdotes of what he had seen in his youth in this way; how fights began over a few blades of grass growing the wrong side of a hedge, and were carried on from generation to generation, blood-shed not seldom following the bitter recriminations. From such incidents of strife and bitterness it was gratifying to turn to another phase of Irish character, as our hostess laughingly announced to her father that the ancient Brian had "slipped off" that day. To explain, she told us of such a case of fidelity and gratitude as in any other country would be remarkable, and perhaps unheard of: how for years and years a certain man whom their family had once befriended came regularly at harvest time to give his help in the fields, refusing all payment, and always seizing an opportunity to slip away unperceived, if possible, when the "master" and "Mr. Z—" were not by to force money or presents upon him. Gratitude alone actuated this visit, and Brian would have deemed wages an insult; and so, his annual duty completed, he silently stole away, returning, as he came, on foot to his home in a distant county. It is pleasant to add that his benefactor always managed to requite the honest Brian's toil before the year was out, in one way or another, in spite of determined opposition.

Two of the county magistrates dined here to-day. When duty calls them to the court at M— they are usually invited to dine at some gentleman's house in the neighborhood. I hardly think that conversation would have taken a legal turn but for the Americans present, who naturally fell to discussing the differences between American and Irish methods of justice. The government is extremely vigilant now, both in England and Ireland; the police force well established and maintained upon an admirable system. Every district has its police inspector to co-operate with the local magistrates, and as the position is a highly honorable one and in many ways desirable, it is usually held by men of the best standing and character in their class; and the same is true of the lesser positions in the service, no man being accepted as a constable or subaltern unless he comes up to the very high government standard in point of intelligence and moral character and reputation, as well as in size and physique. A curious little four-page sheet, called *The Hue and Cry*, is published by the government twice a week in Dublin, and sent all over the country to every magistrate and every member of the constabulary in Ireland. It contains an account of the various offenders against law and order who have escaped or are not yet apprehended, and is supposed to set everybody who reads it on the alert; the constables, I was told, are expected to commit its contents to memory, and at stated times have to pass an examination in the back numbers before their inspector. Some of the descriptions of fugitives are extremely amusing; one man, who had stolen a heifer, was described as having among other marks for identification, "a dirty face." In the same issue we observed an announcement of free pardon to any person or persons turning queen's evidence in the Leitrim murder case, while for the apprehension of the murderers a reward of one thousand pounds was offered.

In our conversation to-day much was said about the former methods of administering justice, or rather injustice, in Ireland in those days when a Catholic gentleman's word was not looked upon as legal evidence. Then naturally, after discussing the improvement in these matters to-day, there came queries as to the actual march of civilization and tolerance; and though our hostess admitted many things to be better than they had once been, there was some reason for her to shake her head gravely. There was more than Home Rule needed—indeed, something better, perhaps, than Home Rule.

Talking after dinner of Irish school-laws, an incautious and prejudiced person exclaimed: "But you never can do very much with the lower classes. What were they a dozen years ago, I should like to know? Scarcely a man or woman among them could read." Here, indeed, was a theme for different tongues in the company; and in proving how eager the Irish mind has always been for information, how quick to learn, how hard to keep ignorant, many entertaining and obscure facts were brought to light; stories that lie on old book-shelves, cobwebbed and forgotten, were brought out, and figures from the past rose to show what Ireland was in the middle ages, what she was when most oppressed, what she was all through the dreadful period of William III. Somebody

present very proudly related the story of Margaret O'Connell, that learned and gracious Irish lady of the fifteenth century, who, clever at books and brewing and baking, was the most agreeable and hospitable hostess and the most pious of Catholic women. She it was who made the pilgrimage to the shrine of St. James of Compostella in Spain. "And was it not Margaret of Carroll," asked one of the Americans, "who gave those famous invitations?"

"Yes, indeed, to rich and poor alike. McFibris, the old antiquary, relates that twenty-seven hundred people were gathered together at her invitation, and had meat and money bestowed upon them. She was one of the most learned women of the day, and Irish to the very heart's core."

"Now," said a lady present, "I should like to know what the English mean by an 'ignorant Irishman.' What have they tried to make of the lower classes in Ireland? I well remember my grandfather telling of the time when it was illegal for a Catholic to be employed in a school, and felony for a Catholic to give any child instruction."

"Yes, that was the law that brought the 'hedge-schoolmaster' into vogue," says somebody else. "In the old days there were among the educated Catholics, oppressed and hounded as they were by statutes and penalties, some few who tried to evade the letter of the law by teaching under the hedges by stealth. The Irish peasant longed for education, and in spite of English laws he continued to get it. To my way of thinking," this speaker continues, with a heightened color, "it ought to be a proud boast for any man that he was taught by a 'hedge schoolmaster.'"

Monday. We drove out to-day, and our recent talk about Irish education made us look with newly-awakened interest at the school houses we passed. The first was a neat white-washed building, with a plain interior and thoroughly Catholic air, though, of course, the attendance was mixed. The schoolmistress was a pleasant young woman of the middle class, fairly well informed, and interested in her work, having some knowledge of music and a good common-school education.

"How comes it," said one of the Americans, "that you have a regularly organized Catholic school here?" "It is not entirely Catholic," responded Y—. "You see Mr. R— (the school commissioner) is allowed to give Catholic instruction, but none of the Protestant children attend; they go regularly to their own clergyman."

"That sounds fair enough." "Yes; but you see all Catholic board teachers must have a certain amount of education, and generally pass an examination in the Dublin Training School, which is a Protestant institution. Few Catholic parents like to send their daughters to be trained by the enemy, yet it is a great temptation, and one generally yielded to in spite of the opposition of the clergy. I suppose," continued Y—, "no question ever mooted had so much of right and wrong on both sides and was so difficult to settle justly. At present many Protestants admit the injustice of there being no Catholic university. Our country is as thoroughly Catholic as Scotland is Presbyterian, yet we cannot get our claim properly recognized. This must come by degrees, I suppose; there has been a great improvement, however, within the last twenty years."

"And are there no denominational schools?" "Oh! yes; the Protestants and Catholics alike have many small schools of their own. There, we are coming now to one of them; this is a purely Protestant establishment."

It was a very pretty building, the entrance by a garden blooming with common flowers, the windows latticed, and the doorway picturesque with hanging vines. A troop of children were on their way back to the school from their afternoon recess, and there was a comfortable air of well-being about them that showed plainly how much care was bestowed upon their physical as well as mental wants by the school-board directors.

"The Protestant part of the community being the richer," says Y—, "they have more money to give in charity to their own than the Catholics ever have."

"And is there much feeling among the lower classes?" "Even more than in the upper," our hostess said; "but what would you expect? There is a deep, indignant sense of wrong burning in every Irishman's heart, and from time immemorial the fact of his Catholicism has been the great cause of it. It is Protestant England that has dealt the blows at Catholic Ireland. Protestant Ireland only may hope to prosper; and these poor people, many of whom remember their fathers and grandfathers struggling against persecution, poverty, even starvation, remember also that the struggle came because of the faith in which they were born, and in which," she added, smiling, "every one of them will die!"

"But we have drifted away from the school-board question," said Y— after a moment, "and I have just a few more words to say. You know that when the first efforts at school reform were made Bible lessons and religious instruction formed a distinct part of the system; but now the teacher is at liberty, at a fixed hour, to give religious instructions in accordance with the need of the majority of his pupils, and the hour being known, only those pupils who wish to conform need remain within for it."

"I have been thinking," broke in our friend from India, who was riding his white horse near the carriage, "that those school-houses we saw between this and F— would be delightfully cool retreats; did you notice the stone floors and thatched roofs?" "Yes," said our hostess; "but those are rare. We have good boarded floors in C—, and, indeed, our children are in every way comfortably off, with Jane and her father to teach them."

topics drift away during the last part of our drive, for suddenly all the air seemed to grow full of that curious golden light which we have noticed on so many afternoons in Ireland. The trees caught it and transfigured all the roadside, and the party on horseback, who rode on ahead, and who drew rein for a few moments under a clump of wide-spreading old trees, were glorified in a strange, uncertain way, the red light of the sunset filtering through the yellow and the shadows stretching afar off, while the outlines in the west grew more radiant, and every blossom and bit of verdure bordering our path gained a new perfection in this wonderful still death of day. Over all the land had come this sudden benediction of color, and the cool wind that blew had that fragrance of sea-mosses in it that makes one strain the eye for a glimpse of the restless ocean, which we seem to feel up here, though we never see it. A girl and boy sauntering on the roadside had clambered up a moss-grown wall, and were evidently enjoying the radiance of the hour, unconscious of its aesthetic charm; and had Birket Foster and George Boughton but seen them they would have recognized perfect figures for their magnetic summer landscapes; the girl's bare brown feet, dark cotton gown, and striped shawl showing perfectly against the hedge, her face colored by the evening light, her hair tossed and blown about her cheeks; the boy in dingy corduroys, his hand clasped behind his head as he raised his face in childish, waiting wonderment at the clouds of amber and crimson that swept past like a glorious, ineffable vision across the sky.

TO BE CONTINUED.

"POPISH PRACTICES."

RICH SCENES IN THE SCOTTISH FREE CHURCH ASSEMBLY—DR. MUIR "BOMEWARD" BOUND.

Edinburgh, May 30. The Free Church Assembly has been in session here for several days. On Saturday last the learned brethren took up Dr. Stuart Muir's case, in the trial of which there were some pleasant scenes. The case consisted of four appeals by Dr. Muir against judgments of the Synod of Lothian and Tweeddale, sustaining decisions of the Presbytery of Edinburgh, finding relevant the four counts of a libel against him. The libel charged Dr. Muir with teaching false and unsound doctrines, in regard to baptism particularly; with declaring that he was in use to worship God in a way expressly condemned by the Holy Scriptures and the Confession of Faith; with uttering statements and performing acts indicating an approval of "Popish" or superstitious doctrines and practices, which constituted the following of divisive courses; and with being guilty of foolish and irreverent conduct, and using foolish and irreverent language in communications to the newspapers, and when conducting public worship.

Parties having been called to the bar, there appeared Dr. Stuart Muir, in support of his appeal; Mr. Mitchell, Kirkcaldy; Mr. MacLachlan, Dalkeith, and Mr. Matthew, Haddington, in support of the judgments of the synod; and Mr. R. G. Balfour, Edinburgh, for the Presbytery of Edinburgh.

On the suggestion of Dr. Adam, it was agreed to deal *seriatim* with the different counts in the libel. Dr. Stuart Muir was then heard on his appeal in regard to the first count of the libel, and, in opening, alluded to the mixed feelings with which he appeared before the assembly after nearly forty years of active service in the Free Church. Proceeding to plead for tolerant treatment at the hands of his brethren, he hoped that, to use a phrase employed by Queen Elizabeth, the illegitimate daughter of Henry VIII., (laughter) in regard to her bishops, the moderator's opening address would have the effect of so "attuning" the brethren that he (Dr. Muir) would still continue a minister of the Free Church. He recalled certain actions on the part of his co-presbyter, Mr. William Balfour, and said that one of the first complaints that he had to make before the assembly was that, before one word was heard from himself, a case was thoroughly prejudged on the part of the Presbytery of Edinburgh. He asked if it was possible that a man could be guilty of false teaching in regard to baptism or any other doctrine, when during the whole course of his ministry he had never uttered two consecutive sentences on that doctrine whatsoever, but had rested satisfied with merely repeating the words of their noble and Scriptural Confession of Faith. His reference to a baptized child as an emblem of purity was merely a flourish of speech, such as a poet like his friend and oppressor, Dr. Walter Smith (laughter) might have used; and if he were asked what his belief was in regard to baptism, his answer would be that he just believed what the Church believed (laughter), that he just said what the Church said, and what was in the Confession. One of the members of the Edinburgh Presbytery—and the assembly ought to know who it was—behave towards him, while his case was being dealt with in private, more like his executioner, standing by ready to behead him, than like a man wearing the unstained ermine of his office. He asked the assembly to reverse the findings of the inferior courts, and sustain his appeals.

Mr. Mitchell, for the synod, said it was important that the assembly should remember that all that was urged in the libel took place within the course of five or six weeks, and therefore they could not set aside the impression that there was a deliberate intention on the part of Dr. Muir to go, both in conduct and teaching, in the direction of the Church of Rome. Dr. Muir, he held, had taught the "Popish" doctrine that baptism was necessary for salvation, whereas the great Protestant doctrine, which was the teaching of this Church, was that men might be saved without baptism.

Dr. Muir having replied, Dr. Adam, Glasgow, said he had no difficulty in moving that they dismiss the protest and appeal and affirm the judgment of the synod in regard to the first count. He reminded the assembly that they were at present dealing only with the relevancy of the libel. It would be for Dr. Muir afterwards to prove that he had not used the language charged against him. The only question they had to consider was whether the charges in the first proposition of the libel were, if true, offences against the Confession of Faith; and, for his part, he could not conceive language more directly antagonistic in its very terms to the language of the Confession of Faith regarding baptism.

The procurator (Mr. C. J. Guthrie, advocate), seconded Dr. Adam's motion, which was agreed to without further comment.

Dr. Stuart Muir was then heard in support of his appeal against the relevancy of the second count of the libel, which charged him with publicly declaring that he was used to worship God in nightly prayer before a representation of Christ upon the cross, and with allowing himself to be photographed in an attitude of prayer and holding a crucifix in his hands. He said that if the assembly did not reverse the finding of the synod on that count, he believed that many along with him-

self would be inclined to agree with the statement of the witty monarch, Charles II., that Presbyterianism was not a religion, but a gentleman. He explained his being photographed in the manner complained of, by a friend having asked him into his studio, when he heard of his leaving for London, that he might have a likeness of him in his absence. Seven photographs were taken, with so much of his official photographer, probably weary of so many different costumes and postures, proposed that he should kneel at a chair and hold a crucifix in his hand. He knew that he had been photographed in various positions and costumes, but he did not know how he was to look (laughter), and on hearing that his brethren were indignant of his action, he at once wrote to the photographer, complaining of without his consent. He asked what more he could have done? He explained that he to the Edinburgh Presbytery, but he might as well have spoken to the dead, for they were determined to find him guilty. The stories about his "Popish" practices vanished, like the witches of "Macbeth," into thin air. The witches had gone, but they had left a nasty perfume behind. When he met his brethren above presbyterially he did not find them mingle, mingle about his "Popish" altar (laughter), but he found prejudice on their part. When he was photographed in the position complained of he did so just for the purpose of relieving the monotony of the picture (loud laughter) and giving the eye an object to rest upon. (Renewed laughter.) He regretted the publication of the photograph and apologized to the presbytery, but the Free Church had a different etiquette from that which prevailed in other circles of good society. In becoming a member of the Free Church he had never promised not to be photographed in any way that he thought proper (laughter), and he never promised to believe that it was contrary to the Confession and contrary to the Word of God so to be photographed. (Renewed laughter.) He could not but think, also, that his intimacy with bishops of the great Western Church had its influence in the framing of the libel against him. It would appear, indeed, that before dining with one of these bishops he must ask him whether he was a sound Whig or a determined hater of the Pope. He must not walk with bishops. He must not walk with Dr. Begg, and, then, five minutes after, go arm-in-arm with the right reverend father of God, his dear friend, George, Lord Bishop of Dunkeld, (laughter), because in doing so he was committing an offence. He could assure them that if Dr. Begg could come down, from glory to earth that day, (oh, oh!) he should not consent to such a construction being put upon his conduct. In ordinary things he obeyed the Assembly of the Free Church, but do not let them speak to him about the tyranny of lord bishops. He would infinitely prefer being dealt with by the lord bishops of a prelate church, for he would be treated as a gentleman—then he would subject himself again to the interference of the lower brethren of the Free Presbytery of Edinburgh. (Laughter.) He might object to these lord bishops, but their treatment would not be so humiliating and degrading to him as a minister, and as a gentleman, as was brought out in this libel, of the plebeian interference (oh, oh!) of the brethren of the Edinburgh Presbytery. (Laughter.) Even if the Apostle Paul had pleaded from the bar, that day on his behalf, the assembly would still have voted as they had done, (laughter), for they had prejudged the case.

Mr. Matthew, for the synod, defended the relevancy of the count under consideration, holding that the charge made in its major proposition in regard to the mode of worship before a representation of Christ upon the cross was against the teaching of their Church and of Scripture.

After Dr. Muir had briefly replied, the relevancy of this count also was sustained, and the synod's judgment affirmed, on the motion of Mr. Cowan, Troon, seconded by Mr. A. Campbell, Renfrew, Glasgow.

In support of his appeal against the third count of the libel, charging him with "Popish" practices, Dr. Stuart Muir said English lawyers whom he had consulted were of opinion that the libel was merely badinage, and he understood that no legal hand had ever touched it. If the Free Church had no more to teach than vague negations, and allowed to fall from her withered and palsied fingers the living teacher of the free day-by-day utterances of the Holy Spirit, in order that she might grasp in her withered, nerveless, bloodless hand a vague protest against the teaching of the Holy Catholic Church, and had nothing in the way of affirmation to put in its place, then would their divine Master withdraw from her presence, and would write with His own finger on her bulwark: "Ichabod, the glory is departed from Israel." He had never said and he approved of all of the doctrine contained in Archbishop Laud's prayer-book, but a co-presbyter—who reminded him of a December day—short, dark, and dirty, (laughter)

Dr. Adam rose to order. They had submitted, in a spirit of indulgence, to language in regard to the Presbytery of Edinburgh which he hoped would not be repeated.

The moderator hoped language would not be used which would seem to indicate a charge against the integrity or the Christian principles of the members of the presbytery.

Dr. Muir said everybody knew to whom he referred—he was the only rude man in the presbytery. (Order.) But he was willing to say no more about it. He proceeded to say that he had loved the Free Church from his youth, although no high preference had ever been given to the minister of Trinity Church. (Laughter.) He often witnessed under that, for he knew that men who were in every sense his inferiors (renewed laughter) had been preferred over him for high honor.

Dr. Adam again rose to order, and pointed out that the remarks of Dr. Muir were purely irrelevant. (Hear, hear.)

Dr. Muir went on to speak to the charge of his having officiated in St. Andrew's Episcopal Church, Glasgow, while incense was burned and the altar illuminated with candles. It was, he said, a dark day, and they required the lights. (Laughter.) But he maintained that he had never promised that he would not preach in an Episcopal church, or a Roman Catholic church, or even a Mohammedan mosque, and the presbytery had never asked him to give such a promise, nor forbidden him when in Rome to do as the Romans did. He was startled to find that count in the libel; but there it was—"in for a penny, in for a pound." (Laughter.) He contended that what he had done did not amount to "divisive courses." What he did on the occasion in question was to put on a white gown and read out of the Testament from the left side of the pulpit, then moving over to the right side, where the minister intoned, and he intoned to the best of his ability (laughter), then he put off the white gown and went into the pulpit with a plain Geneva gown, and conducted the service of their own church.

Mr. R. G. Balfour, in defending the synod's judgment, went over the different parts of the third count in turn. For Dr. Muir to say that he contradicted the Church of Rome was to go contrary to the professions of the Free Church. He contended that Dr. Muir's unconscious habit of crossing himself indicated evidence of his Popish pro-

clivity; while as to Dr. Muir's appearance in an Episcopal church, while the proceedings of the presbytery were going on, compromised his position as a Free Church minister.

Dr. Muir, in the course of his reply, said it was quite time that he wished the Church would allow him a different service from what he really had; but, he asked, was it a divisive course to have a wish? (laughter.) All that he would wish in the way of service was what he saw the other day at the communion service in St. Giles' Cathedral. (laughter.)

Dr. Adam, in moving that the synod's judgment be upheld and the appeal dismissed, thought nothing could be clearer than that the various utterances and acts specified in the third count implied utterances and practices of a "Popish" kind. The motion was seconded by Mr. Sturrock, Paisley.

Mr. C. Lorimer, advocate (elder), moved that Dr. Muir's appeal be sustained in so far as concerned the sub-count dealing with his having officiated at the celebration of divine service in an Episcopal church, when incense was burned and the altar illuminated with numerous candles, holding that it did not express, as was absolutely required, knowledge and approval on Dr. Muir's part, and that there was here, in a major proposition, more than was set forth in the minor. He moved the deletion of the sub-count in question. Mr. W. Patrick, Kirkintilloch, seconded.

The procurator expressed himself in favor of knowledge and approval being covered by the word "officiated." (Hear, hear.)

Sheffield Cowan, Paisley, moved the rejection of two other sub-accounts.

Prof. Lindsay, Glasgow, in pointing out the necessity of the libel being correctly drawn, indicated the opinion that this case should never have been brought before the Church at all.

On Sheriff Cowan's amendment and that of Mr. Lorimer being successively put against Dr. Adam's motion, they were rejected by large majorities and the relevancy of the count was sustained.

The assembly next proceeded to take up the question of the relevancy of the fourth and last count of the libel, which charged Dr. Muir with foolish and irreverent conduct, and the use of foolish and irreverent language in communications to the newspapers or when conducting public worship.

Dr. Muir, in opening his statement on this count, spoke at some length in regard to the letter which he sent to Dr. W. C. Smith, holding that it was not a sincere communication, that too much stress had been laid upon it, and that it ought, even in fairness to Dr. Smith himself, to be deleted from the libel. He was most sincerely willing to apologize to Dr. Smith for having sent him that letter, but he was at the same time quite convinced that Dr. Smith did not require that apology, for he merely meant it as a good natured hit at something that Dr. Smith had said regarding his habit of criticizing his (Dr. Muir's) famous lectures on Queen Mary. They knew that Dr. Smith was a poet and loved punting, but he would venture to say that that letter had brought him more fame than all his poems put together. (Laughter.) Was it fair that when a marble monument was raised to Dr. Smith after death he should appear to all eternity holding in his hand, not the copies of the poems he had himself written, but that unfortunate letter? (laughter.) He was not in the habit of attending pugilistic encounters, but as he professed to know all kinds of literature (laughter) he read such as this, "that Jim Macce came up smiling, with his face black and bruised, to meet his opponent." (laughter.) He did not think it was fair that he should have to come up smiling with his face black and bruised to meet Dr. Walter Smith. As to his prayers, he held that the assembly was not competent to pronounce judgment in regard to his dealings with the Almighty in that respect. Already, he went on, great and irreparable injury had been done to him—injury for which all the gold of California and all the jewels of India could never afford adequate compensation. (laughter.) If they did not grant him alimony during his suspension, his ghost might be at next meeting, but not himself. (laughter.) In the words of a well-known cardinal, who had reflected some honor on the Free Church by his genial correspondence with himself (Dr. Muir)—(laughter), followed by a pause on the part of Dr. Muir. After such beastly rudeness he had nothing further to say.

Mr. Mitchell, for the synod, contended that there were both foolishness and irreverence in every sub-count under the fourth count of the libel, and particularly in the letter which Dr. Stuart Muir had sent to Dr. W. C. Smith.

Dr. Stuart Muir, in reply, said the rudest letter he ever received from anybody—but not from Dr. Smith—ended with "Your brother in Christ," and he had only meant to imitate it. Dr. Smith was not evangelical enough to send a mean, whining, groaning letter. (laughter.) He (Dr. Muir) had been twice with being one of the popular preachers of the Free Church. (laughter.) He had not many such brethren, and he thought they should not sneer and laugh at almost the solitary man they had. (laughter.) Quoting the words of the cardinal, to whom he had referred—

Lead, kindly light, amidst th' enervating gloom, Lead thou me on, he would soon be beyond the censures of the Church, but he would rather die with the blessing of the Church of his fathers upon him, and would rather have the devout men of the Presbytery of Edinburgh to bury him, as Stephen was buried. It would matter little when he went to his mother earth. Dr. Muir here caused a sensation by pulling from his breast a small crucifix, and holding it aloft, he continued: "Whether with this emblem of my faith, my despised Christ, glittering on my bosom—(oh, oh,) and cries of 'Shame!'—giving evidence when the resurrection angel shall come and say, 'Arise, and come away, the winter is over, the time of the singing of birds is at hand, and the voice of the turtle is heard in the land.'" (The interruption was continued amid indignant cries of "Shame!" and "Insult!") and Dr. Muir had to resume his seat without being allowed to proceed further.)

The procurator said that in considering this count he was sure they would leave out of sight altogether the recollection of the humiliating scene to which they had just been exposed. (Hear, hear.) He moved that the appeal be dismissed, but suggested an alteration on the fourth sub-count, which referred to the publication of a letter by Dr. Muir, and stated that the prime minister had thanked him for his prayers and promised him the first vacant bishopric.

In the course of further discussion Mr. J. C. Lorimer (elder) proposed the deletion of the sub-count referred to, together with the second, which dealt with Dr. Muir's alleged declaration in the pulpit that "a man required great teaching and great brain in order to be convinced that he was a sinner." On the other hand, Mr. Bell, Aberdeen, moved the deletion of the entire fourth count, which he thought savored somewhat of persecution. The procurator having intimated his acceptance of Mr. Lorimer's proposal, it was carried by a large majority.

On the motion of Dr. Adam, who pointed out the undesirability, in the interest of all parties, of hanging the case up for another twelve months, it was agreed to empower the commission, at any of its stated meetings, to deal with any appeals brought before it in the matter, and finally dispose of the whole case. Scot.