

collisions resulted, in which some persons were hurt. A vast assembly congregated in front of the hotel, the anticipation of hearing addresses from the noble gentlemen. The Very Rev. Dr. Hally was received with indescribable enthusiasm, and delivered a tremendous speech, refuting the charges of political inconsistency made against him by Mr. Matthews, and fully justifying his conduct and his support of Sergeant Barry. Dr. Hally was followed by Theobald Wolfe, who, in a brilliant speech, productive of a profound impression, defended Sergeant Barry's professional action in the Fenian prosecutions, and his political career. Sergeant Barry next came forward, and received a complete ovation. In the course of an able address he vindicated his character from the calumnies of his opponents, and having fully explained the part he had taken in the Fenian trials, triumphantly exposed the machinations of his enemies. The reception accorded to Sergeant Barry and his friends, shows his return for the support to be a matter of the most absolute certainty.

The Pall Mall Gazette, says that the Report of the Irish Church Commission shows how much the disestablishment and disendowment of the Protestant Church in Ireland may be effected. The report does actually recommend a partial performance of the conditions which if extended and made total, would amount to disestablishment and disendowment. A short course in an act of Parliament would put an end to the presence of the Irish bishops in the House of Lords, and to the coercive jurisdiction of the Ecclesiastical Courts. Then all the existing ecclesiastical corporations aggregate and sole might be dissolved, all the property of the Irish Church vested in the Ecclesiastical Commissioners upon trusts, to permit such parts of it as are to be reserved for the use of the Protestant Church to be used. Then a corporation aggregate might be formed by Act of Parliament to be called the Irish Protestant Episcopal Church, which should be bound to conduct its affairs upon the principles of the Church of England, as by law established. The existing bishops and incumbents might be the first set of corporators, and the Ecclesiastical Commissioners might hold for their respective parts of the present endowment as they might be allowed to retain. But what power over a few members and doctrines shall be entrusted to the body corporate called the Irish Protestant Episcopal Church must be rigidly defined by law. So far the Pall Mall Gazette. We do not know how these suggestions would be received in Ireland. To the outside observer they look very like disestablishment and disendowment in order to re-establish and re-endow upon a reduced scale.

GREAT BRITAIN.

THE CLOISTER—It is an error, only too common amongst the Catholics of this country, to suppose that the contemplative and inactive orders are of little or no use in promoting the spread of our holy faith in this infidel land. They think that because these holy women lead lives of prayer and penance, hidden from the eyes of the world, that they are therefore for their own sanctification. Little do such know of the life of a Carmelite, a Franciscan, a Redemptorist. Abroad we see the Sister of Charity on her missions of mercy saluted by all for all respect and love her. But bigger reverence is still kept for those consecrated souls, who in their convent cloisters are heard, but never seen. Their cloisters are up about our cities as an impenetrable barrier between God's justice and sinful man. Whilst legions of Christ's chosen ones work and suffer in the plain below, these are in the Mount, face to face with God; with pure hands uplifted in the supplicatory prayer, and hearts burning before his tabernacle of love. It is said of Saint Teresa, that she was made beautiful by gazing upon God. As much may surely be said of these watching angels, who bear upon their countenance the impress of that close though mysterious union between Christ and his hidden spouse. If God in his mercy would spare the wicked city of light, if only ten just men were found within its walls—who can tell what judgments have been averted, what graces showered upon those paradises of love, these gardens of his chosen flowers, where we strain ears to catch an echo of that endless song of the hundred and forty four thousand who follow the Lamb.

In this our capital, perhaps one of the most wicked cities in the world, there are cloisters where the tabernacle is never left, and where Jesus dwells with us because his spouses are ever prostrate there. In these men call such lives lazy and useless, because they are far from the busy din of life's incessant toil. It is true that abode of peace is to some a foretaste of heavenly joy. But there are many beneath that amiable garb whose lives ebb away in one painful act of love, strip of all spiritual consolations, and tried as God only tries his loved ones.

It is not to human means we must look for the fulfilment of that hope dear to every Catholic; man's heart is hard to move, and God's grace alone can do it. But what is more likely to draw heaven's blessing upon our dear unhappy land than prayers as ascending from hearts that have never wavered in their loyalty? Such prayers must be heard though England may never again see what it was—heresy will never lurk within its bosom. Still God is all powerful, and none hope in Him or sue for his mercy in vain: 'For with him there is plentiful redemption.'—London Register.

PROPOSED CATHOLIC CATHEDRAL IN WESTMINSTER.—The Dublin Freeman's Journal says: Measures are on foot to erect in the metropolis as a memorial of the late Cardinal Wiseman. A piece of ground of nearly three acres in extent has been secured in Westminster, near Buckingham Palace and the splendid range of buildings now in course of erection on the Belgravian estate of the Marquis of Westminster. Some idea of the magnitude and importance of the proposed church, which will be the first cathedral which the Catholics of the metropolis have been able to build since the so-called Reformation, may be gathered from the fact that the cost of the site alone will be £50,000. Of this sum one-fifth is to be paid on 1st of November next, and the committee charged with the duty of procuring funds hope to be able to push on the works in the spring. On the completion of the Cathedral, the remains of Cardinal Wiseman which now rest at St. Mary's Cemetery, Kensal Green, will be removed to a chapel to be built for their reception. Meantime, Mr. Pugin has been commissioned to furnish a design for the shrine which is to cover the grave in the cemetery and which will be removed to the Cathedral with the ashes of the lamented prelate.

The Bunley Advertiser having charged Mr. Gladstone with a king's bargain with the Catholics to give them a million of money out of the revenues of the disendowed Irish Church, the Liberal candidate for Bunley, Mr. R. Shaw, wrote to the right honorable gentleman to know if there was any foundation for the accusation, and received from him the following reply:—

Ince Biandell Hall, Sept. 7, 1868.

My dear Sir,—The stories to which you refer about engagements of mine to the heads of the Roman Catholic Church, or intercourse with Rome respecting the Irish Church question, are idle falsehoods. Permit me respectfully to suggest that, when statements of this kind are circulated, the proper course may be to inquire on what authority they rest. This course will at once dispose of them. When there is some kind of evidence in support of such rumors it is not unfair, to ask the person who is the subject of them to contradict them. Contradiction, when there is no such evidence, ought not to be called for. I have nothing to blame for having, at an early period of this controversy, with a view to satisfying the public mind, contradicted, perhaps too readily a variety of ingenious rumors for which there was no

more excuse or apology in any fact, or in any ostensible appearance, than there is for the statement you mention. You will not understand me to find fault with your inquiry, and perhaps, if you will cause publicity to this letter, which I lose no time in writing; it may have the effect of checking, in some degree, the manufacture of these absurd fabrications, which are put to do duty in the absence of argument against us.

I remain, my dear sir, yours very faithfully,
W. E. GLADSTONE.

John Bright is on his trial. Not all the platitudes of the Dean of Limerick can protect him from the persecuting attentions of the Saints. The Honorable Secretary of the Birmingham Protestant Association—a club formed on the basis of the celebrated Mr. Pickwick's—has had the courage to put a few questions of the simplest character to the honorable gentleman. 'Should you be elected,' asks the secretary, 'will you oppose (first) all state endowments of the Romish bishop's priesthood's church and colleges, and will you seek a withdrawal of grants already made in support of Popery (small can, gentlemen of the Case) by the British Government? This is not bad in its way, but it is only the heroic preliminary of something better. Will you vote,' asks the secretary of the Eternal Torment Association, 'for suppression and removal of Romish monasteries and nunneries, or will you introduce or support a bill for the public inspection of all such places in the British Isles, by the authority of the Crown?' This is excellent in its way. One likes to inhale the healthy air of pure Evangelism, which breathes through its tortuous sentences. Were ignorance and eloquence ever more intimately allied! He proceeds: 'Will you seek the suppression and expulsion of all Jesuits from England and will you ever maintain that no bishop or Pope (save this time) hath or ought to have any jurisdiction in this realm?' O, ghost of Shakespeare, to be handled thus! Lord of Avon, and the traditions which we hug to our hearts, is it thus you are misquoted? 'Will you contend for and maintain a Protestant succession to the throne?' Of course John Bright will—be being a Quaker of the most determined type. And last of all: 'Will you seek an expulsion of Ritualists, as traitors in the Protestant church of England, and will you support or introduce a bill in Parliament for a reform in the patronage appointments and disposal of livings in the United Church of England and Ireland?' To these formidable questions Mr. Bright replies in his cold lawyer-like manner. He tells the secretary that when he comes to Birmingham he will be glad to explain anything which is not clearly understood with regard to my political opinions. 'I may add, however,' he writes, 'that you advise an extraordinary course when you propose to expel certain persons from the Church of England, and to drive all Ritualists from the Church of England. I need hardly tell you that I am very Protestant—being much against all priestly power; but I cannot consent, under the name of Protestantism, to do what may be unjust, and what would, in my opinion, create discord and difficulty throughout the nation.'—[Cor. of Dublin Irishman.

MR. DISRAELI.—Mr. Disraeli has gone to Balmoral—perhaps to educate his Queen for the coming campaign. He has as yet issued no address to the electors of Buckinghamshire, which is a disappointment both to his supporters and his opponents. Either Mr. Disraeli still hesitates to give the butterfly, or perhaps he wishes to date his general order from the Castle of Balmoral. If he waits till next week he might date his manifesto, 'Balmoral, Feast of St. Cyprian' but 'Mandy Thursday' has, perhaps, been quite enough concession to the High Church. Probably a paragraph pointing out that the Protestant Establishment in Ireland is needed to set properly before the Irish nation 'the blessings of the Sabbath' would trim the balance better.

LONDON, Oct. 3.—The Right Hon. Benjamin Disraeli has issued an address to his constituents of Buckinghamshire. He recites in the usual way the course pursued by the Ministry on the question of the Reform Act, the national finances, the relations existing between England and foreign powers, and the triumphant termination of the Abyssinian war. He comments at a considerable length on the Reform project, gives its history and recounts his objections thereto. He holds that the Ministry had a right to expect that the Whigs would wait and learn the temper of the new Parliament on that question before pressing its consideration; but the leaders saw fit to bring before the House of Commons at the very last moment a measure—saving the Church and State—for the disestablishment of the Irish Church which involved the stirring up of additional rancor and bitterness in Ireland. It would unsettle property and make confessions contagious; and, worse than all, it would give England over to Popery, and practically to the rule of a foreign power.

MR. DISRAELI'S RESERVED CARD.—According to present calculations the new House of Commons will assemble precisely three months hence, and the versatile mind of the Premier is no doubt already anxiously engaged in the connection of those two ticklish manifestoes his own address to the electors of Bucks, and her Majesty's address to her faithful Commons. As yet, however, the supreme oracle has maintained a Delphic silence. No fervid appeal like the famous oration at Slough in 1859 has been made to the electoral body by Mr. Disraeli. The Premier, it is clear, has abandoned his wild and wicked design of turning his conflict with Mr. Gladstone into a religious war. The aid of Murphy and Holden he finds to be not only dangerous to the public interest but damaging to his own. To the observant politician it is obvious that the word of command has gone round among the tractable rank and file of the Reform. Mr. Disraeli and his followers have at the last moment changed their front in the face of the enemy—an operation not approved by strategists, and one which perhaps may be attempted once too often even by a tactician as skillful as the Premier. The signs of this flank movement of the Tories, preparatory, as we believe, to a starting change of position are many and unmistakable. The mot d'ordre has yet reached only the leading men of the party; but when these have spoken they have spoken in language which can only be interpreted in one way. Mr. Disraeli has returned to the tactics of 1853. He came into office pledged to uphold a policy of protection, and as soon as he was safe upon the Treasury Bench he swallowed the Free-trade leak without even the horrible oaths and contortions of Pistoia. The same farce as all remember, was enacted in 1867. But what is now the most remarkable is that, as in 1853 in soliciting the support of the constituencies, the followers of Mr. Disraeli alter their tone with the character of the communities to which they address themselves. While we find Sir Stafford Northcote and the Attorney-General talking in the old sanctimonious strain to the Tories of Devon, we hear of very different utterances among more advanced constituents. In Essex, where the Puritan element has always been strong, Lord Russell Cecil talks of compromises and well considered measures to take away the injus ice which the Irish Church sits on the Irish people. In North Lancashire, where Liberal influences of various kinds are powerful, the Hon. Frederick Stanley the new Civil Lord of the Admiralty and the hope of the house of Knowles, holds language of a similar wavering kind. That these tentative soundings of public opinion have served their end we may fairly conclude from the fact that a Cabinet Minister has this week had the courage to come forward and pronounce for the same policy. In his address to the electors of Droitwich, Sir John Pakington has used some significant words. 'If this great subject,' he says, 'had been approached in a calm spirit of honest reform, instead of being precipitately thrust forward for scarcely disguised party objects, I believe we might have arrived—in deed, I trust we may still arrive—at a satisfactory

modification of existing defects.' Of course these expressions have been framed with care and skill, so as to mean anything or nothing. Mr. Disraeli is an adept in the art of ambiguity. But one thing is clear that the Government contemplates, have perhaps already in preparation, some counter-proposition to the honest and logical proposition of Mr. Gladstone. Whether that counter-proposition is to be merely a sham, a plan for the redistribution of revenues within the Irish Church, or a plan for some trifling reduction in the number of Irish bishoprics and deaneries, or whether it is to be an appropriation, more or less barefaced, of the Liberal policy, will probably be determined within the next two months by the information which the Spooforths and their underlings may be able to convey to the Premier. We incline to the belief that at present, at all events, Mr. Disraeli, assured of his defeat at the hustings, is once more meditating how to dish the Whigs. But common decency, and what is of more weight with him, the bigotry of his followers, will not permit him to run headlong at once into the arms of Mr. Bright. Accordingly, as was done in the case of Reform, a 'bogus' plan may first be hinted at and brought forward, then abandoned in the face of an adverse vote, and finally modified 'with the generous assistance of the House' into a complete and sweeping measure. The first step will be taken by promising a scheme of some ambiguity in the Queen's Speech we are quite convinced. But it will be the fault of the Liberals themselves if they allow Mr. Disraeli to carry his tactics any further. The Liberals on the assembling of the House will command we assume, a large majority pledged to the policy of absolute disestablishment. In the Queen's Speech Mr. Disraeli will not dare to be plain on this point; he cannot promise anything like absolute disestablishment; and it will then be the duty of the Liberal leaders to make this vagueness the ground of an immediate vote of want of confidence. Having his majority well in hand, Mr. Gladstone, we hold, is bound to seize this opportunity, to waste no time that can possibly be saved, but to enter upon office before Christmas, and to meet Parliament after recess with a Bill for the disestablishment of the Irish Church matured and carefully drafted, with material to answer or remove every objection of detail, and a resolute determination to mark the session of 1869 by the abolition of the worst relic of ascendancy in Ireland.—London Review.

THE SCOTSMAN throws some light on the 'bank movement' in regard to the Irish Church which it is supposed Mr. Disraeli has in contemplation, if he can only push on the necessary education of his party, and especially of one or two of his chief colleagues. 'The solution of the problem attributed to Mr. Disraeli,' says the London correspondent of that journal, 'is a plan of disestablishment by which the Episcopal Church of Ireland shall cease to be predominant in Ireland as a separate and self-contained Establishment, but shall retain its endowments and also a connection with the State as a branch of the Church of England. In other words, the clergy are to surrender whatever territorial standing now gives them precedence over the priests and dissenting ministers, but will continue to enjoy their emoluments, and also a connection with the State somehow or other through the Archbishop of Canterbury and the English hierarchy, whose delegates they will become. How far this scheme will ever be developed is more than I can say. This report will of course be at once denied, just as the year before last the statement was denied that the Government were preparing for a reduction of the franchise; but there is certainly something of Mr. Disraeli's fantastic subtlety in the project.'

THE CHURCH IN DANGER.—The Church is in danger. Not in Ireland. In England. A correspondent of the Guardian has lately called attention to the fact that something like a dozen city churches are now shut up, ostensibly for 'repairs.' In many cases these 'repairs' occur every year, and always, curiously enough, during the summer months, so that the incumbents are enabled to gratify their taste for travel. A correspondent of the Telegraph mentions that on Wednesday evening he went to the church of St. Andrew, Welington street, and he thus describes his visit:—'The bell was tolling for evening service, the church was lit up, and looked bright and comfortable enough outside. I entered; it was empty. The hour for service came, the bell ceased, the clerk appeared at the reading desk, 'found the pews,' and—disappeared through a side door. The little boy who had been ringing the bell came up, and had a good stare at me, and went back to his post in the porch, evidently puzzled. At five minutes past seven a woman, I suppose the pew-opener—came to my seat, and remarked that it was a 'cold evening.' Encouraged by my ready assent—for goodness knows, I felt cold enough—she volunteered the information that the 'lecturer' hadn't come; that she didn't much expect he would come; and, if he did come, he would not officiate unless there were three people for a congregation. I took the hint, and left the church; and, on my way home wondered what the lecturer, or the 'living,' or whatever else it is called, is worth which supports the performance of such a farce as this week after week.' Turning to Crookford, we find that the living is worth 222½ a year. We wonder how long the new parliament which, according to Mr. Grant Duff, will call upon every institution to give an account of itself, and explain its right to exist, will suffer such a waste of power and waste of money as this in a city where a million and a-half of people never go inside a church. Decidedly the church—the Church of St. Andrew, Welington street—is in danger.—[Northern Press.

THE CONDITION AND PROSPECTS OF THE CHURCH.—The Pall Mall Gazette [Sept 16] discusses the cause of the Church losing its hold on the nation, and says the clergy as a body have adopted High Church principles; that is to say, those principles which involve the denial of Protestantism, and the placing of all Christians who do not receive the Communion at the hands of episcopally ordained ministers without the covenant of salvation. Such is the strange technical crust in which our priesthood have gradually suffered their cardinal doctrine to become enveloped. Now, this we affirm without a doubt is the prevailing creed of our clergy at this moment, whether of an actual majority or not, certainly of the active, demonstrative, guiding notion. It is not Ritualism to which they are attached. That is a mere excrescence—a temporary fancy of a fastidious generation. Thirty years ago the fashionable outward signs of High Church were amulet fastings and amulet celibacy. But fasting was disagreeable, and so went out of vogue. The taste for celibacy did not survive the marriage of its post Keble. Ritualism has now succeeded, and may last a little longer, because it occasions no call for self-denial, but it is ephemeral only. High Church doctrine, as held by the great majority of its earnest supporters, is a very different matter, and far more deeply rooted. Sound High Churchmen are either neglectful of Ritualism or disgusted with it; they feel in their heart a far stronger attraction towards their brethren in earnestness, Low Churchmen, and even Dissenters, than towards the foolish people who exaggerate their sentiments and injure their cause. But tuxerable logic stands in the way. They know that they are one, in theory, with the most ignorant and superstitious monk of the Romish persuasion, and divided helplessly from the most learned and pious member of the Scottish Kirk, or foreign Protestant; for the fact is a member of the Catholic church; the others are excluded from it; and extra ecclesiam nulla salus. However softened in phrasology, this is the dogma held—we will not say believed—by the reigning section of our English clergy; and when once the clerical mind is thoroughly imbued with tenets of Apostolical succession and sacerdotal authority, followed by all their inevitable consequences, it is noticeable how all other religious truths—all sentiments which are only held in common with other Christians—seem to fade away and lose their

color and interest in the presence of the mighty absorbing idea. Now while our clergy have stood absolutely still. The exceptions are scarcely numerous enough to be worth counting. How has this circumstance told on the Church's popularity and power of resistance to attack?

CHEAP BEEF AND MUTTON FROM AUSTRALIA.—The vast pasturages of Australia, several of which are larger than the whole of England, teem with immense herds and flocks, exceeding by several millions the wants of the colonists, who, unable to profitably dispose of their beef and mutton, are obliged to content themselves with boiling down the carcasses for the purpose of extracting the tallow, which, with the hides and wool, constitutes a most important article of export. The carcasses are thrown away or used for manure. The waste of food is enormous, and has attracted the attention of all who have beheld it. The colonists, especially have long shown themselves desirous of preventing this wholesale destruction of food, and have been assiduously attempting to devise a means whereby their beef and mutton might be brought into the European market. Not long since the Queensland Government offered a handsome reward to any one who succeeded in shipping to England a given quantity of Australian meat, but the obstacles were so numerous that the tempting prize was never claimed. At length the problem seems to be in a fair way of being solved. The most extensive attempts are those connected with the manufacture and export of concentrated meat extract. Specimens were exhibited in the late Paris Exhibition, the exhibitors obtaining a medal. One pound of this extract is equal to thirty pounds of ordinary meat. A large exporter of meat extract is Mr. R. Tooth, of Sydney, whose system is the same as that recommended by Liebig, and practised in South America. In preserving meat properly, the attempts have been far from few, the failures proportionately large. The most elaborate experiment is that commenced by Mr. Mort, of Sidney, who has chartered a ship, and is now having it fitted up with the necessary apparatus for receiving a cargo of semi-frozen meat, which is to arrive here about December next. Another experiment, perhaps the most successful, was that initiated by Mr. D. Tallermann, whose plan is exceedingly simple. He takes the carcass, cuts out the bone in order to lessen the weight, steeps the meat in pickle that is 'ried closely up in rolls, then wrapped in clean white cloths, afterwards packing it closely in barrels, the interiors being filled with seeds or melted fat, for the purpose of excluding the air. Several cargoes thus preserved have found their way into the market, the good appearance and quality of the article insuring its ready sale. The other day about 2,000 whole sheep, 2,500 lbs of mutton, and 10 tons of beef, prepared by Tallermann's process, were received. Dr. Letheby speaks highly of the meat thus preserved, and has offered some hints for improving the preservative process. Mr. Warner, chief army instructor in cookery, has also had his attention directed to it, and has drawn up a set of directions to prepare it for use. It is intended to use large quantities in the manufacture of sausages and pies for sale in poor neighborhoods, with the view of checking the evils arising from the use of unwholesome meat. If good Australian beef and mutton can be rendered the means of destroying the now extensive trade in carrion, the metropolitan laboring poor will have some reason to thank their antipodean fellow men for the advantages gained.—[London Star.

LORD DERBY ON ECCLESIASTICAL ENDOWMENTS.—Some remarks having been recently made by Sir J. K. Shuttleworth in regard to Lord Derby's connection with the Church Temporalities Act of 1833, Lord Derby has explained the matter in a letter, in which he says:—'It is quite true that in 1833 (not 1834) I carried an Act by which ten Irish bishoprics were prospectively suppressed; but it is also true that every shilling of the income of those sees was vested in commissioners, to be applied exclusively to ecclesiastical purposes, and mainly to the erection of new churches and the improvement of the condition of the parochial clergy. What possible similarity can there be between the 'character and objects' of such a measure and of one which confiscates and applies to secular purposes the entire property of the Establishment? Let me add that in the following year I quitted the government of Lord Grey rather than be a party to a measure which recognized the principle of the alienation of Church property, which Mr. Gladstone is seeking to carry out to the utmost extent.—It may be admitted that the other act to which you refer, by which 25 per cent was paid to the landlords, was an exorbitant sum to demand in consideration of the transfer of liability for tithe rent-charges from their tenants to themselves; but even that measure affords no justification for Mr. Gladstone's. It was of the nature of an insurance, extraordinary no doubt in amount, by which the clergyman obtained a better security for the receipt of a smaller income. But, be that as it may, I am in no way responsible for it; neither passed it nor sanctioned it. It was carried by the Whig Government of Lord John Russell, not only long after I had ceased to be a member of the Government, but after the defeat of the short-lived Administration of Sir Robert Peel in 1835. The measure which I had carried on this subject was of a very different character; it transferred the liability prospectively, as each lease or tenancy fell in, from the tenant to the landlord, without any deduction whatever, but it allowed a drawback of 11 per cent to every landlord who should anticipate his legal liability by summing it at once, an allowance not more than equivalent to the cost of collection and the risk, which in those days was not inconsiderable.' To this Sir J. K. Shuttleworth replies:—'The object of my speech was to show how great and various have been the changes in the appropriation of ecclesiastical property in the United Kingdom, and that those changes have, where they have expressed the will of the Legislature, in no degree whatever shaken the security of private property, whether the revenues were redistributed within the Churches affected, or transferred to other religious bodies, or secularized.' For my immediate object, the suppression of Irish bishoprics and the appropriation of their revenues to other ecclesiastical purposes, is a sufficient illustration of the exercise of the will of the Legislature for a just purpose, without disturbance to the security of private property. But I was in error, if, in speaking of this appropriation, I said that it exactly corresponded in its character and objects with the proposal of Mr. Gladstone, for it was confined to a redistribution of the revenues within the Irish Church. My justification is that my argument was founded on a much broader basis than the distinctions between ecclesiastical and private property, and this leads me, in the brief and incidental allusion which I made to your lordship's measure, to overlook a difference between them and Mr. Gladstone's proposals, which was immaterial to my argument. As respects the amount of the drawback allowed the landlord who should anticipate his legal liability by summing it at once, I confess that in the hurry of speaking I confounded the measure which your lordship carried with that which received the assent of the Legislature at a later date. Both Acts were based on the assumption that the State might give to the landlord a sum equivalent to the cost of collection.'—[Pall Mall Gazette.

COURTSHIP IN SCOTLAND.—The Report of the Royal Commission on the Laws of Marriage contains especially as regards marrying and marriages in Scotland, some rather curious details. Among these is the account given by the Rev. Dr. Strachan, of Dollar, of the mode of courtship practised among the agricultural population. 'There is,' says the Dr., 'a great deal of what is called courtship in Scotland, which does not mean courtship in the ordinary sense of the word, but rather flirtation. Young men and young women meet together at night, and the ordinary time is the middle of the night when every one else is in bed; there is no engagement to be married, but it is more like courtship with the hope of, per-

haps, becoming sweethearts. This at late hours leads to familiarities, and I believe frequently the woman is led more easily to fall in the hope of securing a husband. It is universal amongst the working classes to have this manner of courtship of which I speak; there is no form; the fathers and mothers will not allow their daughters to meet a young man in daytime; the young man never visits the family, but the parents quite allow this; they have done it themselves, and there is no objection to it. The young man comes, makes a noise at the window; the young woman goes out, they go to some out-house; or perhaps the young man is admitted to the young woman's bedroom after all are in bed, and there is an hour or two of what is called courtship, but which would more properly be called flirtation, because it is not necessary that there should be any engagement to marry in the case.'

The Pall Mall Gazette says:—'It will be remembered that at the Wesleyan Conference held recently the opinion was expressed that the Church of England is gradually ceasing to be a Protestant Church. If the Rev. Mr. Jackson and his friends are in the habit of reading the Church papers, their conviction on this subject are likely to be strengthened. The accounts of a Church celebration at Brighton, and of another at All Saints' Church, Lambeth, would have seemed in their proper place in the TIMES, but they were not so startling as the description given in the Church News of a young lady taking the veil at Feltham nunnery. The postulant was dressed as a bride and the 'father superior' cut off her hair, having a towel spread over his knees to receive it. While the novice's hymn, 'Farewell, thou world of sorrow,' was being sung by the Sisters, her long black hair was all cut off the black long tresses falling on the ground around her. Her dress was changed and she put on the Benedictine habit. She walked to the altar steps holding her lighted taper, and while she was receiving the Sacrament the choir chanted fell, and neither she nor the other Sisters were seen any more. The Feltham nuns, it appears, lead a life of strict seclusion, never going out and only seeing visitors through a grating. They recite the Benedictine office and observe the Benedictine rules.—And all this takes place under the superintendence of persons within the communion of the Church of England. The account concludes with the hope that the Pope will make the approaching Council at Rome 'indeed Ecumenical, by inviting the Anglican and Eastern bishops to attend.' We doubt the prudence of making all these details public. The people of the country have a will of their own, and they are still Protestant.—[Tablet.

RITUALISM.—The unfortunate results which have already followed the introduction of Ritualism into the Church, seem only to act as an encouragement to the clergy to avow themselves Ritualists. The Wesleyans cry out that the Episcopalian are tampering with Popery, and even quiet church-going people do not quite understand what the new 'spiritual' movement is to end in. Whenever the great issue of the maintenance of the Church Establishment is raised, it will be urged that the State is not even pledged to support a Church which is half in alliance with Rome. In the present unsettled condition of the public feeling, the Rector of St. Mary le Strand has applied for a faculty to alter the interior of his church so as to render it more suitable for ritualistic observances. The vestry is about to oppose the Rector's 'Measure while the church is closed. Is this a state of affairs which Ritualists themselves can regard without regret? Is there not some justice in the argument of Mr. Mill and others, that the Church of England is not so much threatened by foes without as by foes within?—[Pall Mall Gazette.

UNITED STATES.

THE CHURCH IN FLORIDA—THE BLACKS.—As a most pleasing indication of the growth of the Catholic Church in the land of flowers, we note the fact, that, on the 30th of August, the Rt. Rev. John Quinlan, D. D., Bishop of Mobile, on the occasion of his official visit to the city of Pensacola, administered the Holy Sacrament of Confirmation to eighty-one persons, in the Church of St. Nicholas, at that place. Nine of the number were recent converts to the faith. Perhaps the most remarkable feature of the occasion, however, was the large proportion of blacks who composed the class for confirmation. Indeed, they nearly made up one half the number of the entire class, the proportion standing thus: whites, 45; blacks, 37. Such occurrences as these are cheering signs for the country. Let the blacks once embrace and practice the doctrines and teachings of our Holy Mother Church, and they will soon acquire not only that knowledge of religious facts, but also, that peculiar, but unerring sense of right and wrong, which, thus far, as a class, they still need to make them good Christians, and good citizens at the same time. [Banner of the South.

IMMIGRATION.—The records of recent immigration show a marked change in respect to the nationality of the moving classes,—the Irish falling to the rear and the Germans coming to the front. Last year the newly-arrived Germ as outnumbered the Irish nearly two to one, and the same proportion holds good to the present time.

DEATH THROUGH CHILD WHIPPING.—The New York Commercial reports a recent case of child whipping in one of the Brooklyn schools, which resulted in the death of the subject, a little girl of 8 years of age.

It is said George Francis Train will oppose John Morrissey in the election for Congressional honors. John Allen, 'the Wick-dost man,' is named in connection with a New York city district.

The Charleston Mercury says:—The Camilla affair shows that armed negroes may shoot and murder anybody. White men will go to the polls also armed, and will surely protect themselves. This whole affair proves—that universal negro suffrage is nothing but war. The great error in the Camilla affair was in shooting at all at the negroes until their white leaders had been dispersed. If such an affair should again take place, we hope that we will be able to chronicle that every white man has been slain. They are the chief criminals—the enemies of both races.

John Hancey, a negro preacher, visited Burlington, Vt. a short time since, and together with other passengers, sought shelter for the night. On account of his being a negro, the Vermonters refused him shelter and it was not until he had wandered up and down the streets for several hours that he obtained a resting place.

A negro exhorter at Opelousas, La., the other Sunday, told his congregation that what they lacked in guns they could make up in matches, adding, 'They are cheap, five cents a box, and those who can't shoot can burn.' Send more troops to protect those lumps.

We most heartily wish that the election was over. The partisan press in view of the peculiar circumstances of the country, is clothed with a power of incalculable mischief, perhaps to the extent of bringing on horresco referens—a war of races. Although we will have the issue of a choice of parties, as usual, to select from in November, the late unhappy war has left our government literally up to the neck in the mire of political corruption. The purpose of reconstructing the government by subjecting the intelligence, and the worth of a whole section, and emancipating the ignorance and the idleness of the same section; and thus with the apex of the solid edifice of the Union in the earth and the base in the sky, to consolidate the Republic of our Fathers in an agrarian and anarchical despotism. Hence the vital principles of the Constitution are irretrievably involved in party issues, and the result in November the future of the Constitution inevitably depends.—[Catholic Mirror.