

disaffection and discontent are kept alive and aggravated by a sense of injustice, arising from religious inequality. The former is the proper point of departure, since it leads straight to a position which is safe and impregnable, and involves the maintenance of a principle which a Protestant people may fairly proclaim: 'The stumbling of the Ministry over the difficulty of details would now renew the expiration of an establishment which has failed to fulfil the highest obligations of a national Church. That Church, as it now stands, no human power can save. No one, concludes the Post, can read a fairly stated argument on behalf of Church Establishments with out finding that, from first to last, the Established Church of Ireland stands utterly condemned, and without coming to the conclusion that, as a preposterous spectacle and dangerous experiment, it will pass away.'

What is Disestablishment? It means, so far as the word has been used in the Parliamentary discussions on Mr. Gladstone's policy, the removal of those circumstances of eminence which now give the clergy of the Irish Church a peculiar rank and peculiar privileges. What the House of Commons resolved upon last summer and the nation has confirmed this autumn, is the abatement of the unjust precedence and exceptional rights of Protestant Episcopalians in Ireland concurrently with the withdrawal of the bulk of the national ecclesiastical endowments for three centuries appropriated to the use of a small minority of the people. To come to special circumstances, Disestablishment must mean the abolition of the right of Irish Bishops to sit by rotation in the House of Lords; the reduction of the status of the Irish clergy to that of Roman Catholic or Presbyterian ministers of religion; the formal repudiation of the claim of authority, already, indeed, long since obsolete, of Protestant incumbents over all the inhabitants within the areas especially assigned to them; the suppression of the Courts of Law set apart for the exclusive hearing of ecclesiastical causes. Disestablishment may include other things, but so much it most mean. There is nothing, however, in all these illustrations of its working, nor is there anything in any other illustration we can conceive, inconsistent with the proposal that the doctrine and worship of the Disestablished Church of Ireland should be settled by reference to the English Establishment. We are not, however, left to this imperfect conclusion. There is positive and conclusive evidence on the subject. The Anglican Churches in our younger colonies have never been established, and, as was decided by the Privy Council in *M. Long's* case, they are mere voluntary societies. But, as it has also been decided, they are not societies without laws, and the small endowment each may have accumulated by colonial gifts or grants from home is impressed with a trust for the maintenance of the doctrine and worship of the Church of England in the colony which possesses it. It is plain, therefore, that the Irish Church can be reduced to the condition of a Colonial Church—that is to say, can be Disestablished, and yet retain its existing standards of doctrine and practice. The representation by Bishops in the House of Lords must, of course, be taken away by express enactment; and a social regulation rather than a law would provide that Anglican and Roman Catholic clergymen in Ireland should rank side by side as they do in Australia and in Canada. There is one point connected with the problem of Disestablishment to which we have not already referred, but which must be noticed. In what way shall the future officers of the Church be appointed to their charges? The majority of Irish Bishops are in the gift of the Bishops, and this arrangement would be continued and might be extended; but how shall the Bishops themselves be nominated? At present Irish Bishops are selected by the Crown, without, as we understand, the formality of a *conge d'elire* observed in England. It must be observed at the outset that the appointment of Bishops by the Crown is, in any sense a privilege of the Irish Church, certainly not a privilege resented by other religious communities. It is occasionally the subject of an ignorant sneer, but never condemned as an invidious distinction. Were the Wesleyan body, to put a parallel case, to come to an unanimous agreement requesting the Prime Minister to nominate the President of the Conference in place of the present mode of election, the Prime Minister might decline the delicate task, but his acceptance of it would not provoke resentment. It is perfectly certain there is no duty the Ministers of the Crown will be more disposed to resign than that of appointing the Bishops of the Disestablished Church of Ireland, and if any promising plan of selection approved by the mass of Irish Churchmen be suggested it will be eagerly sanctioned. It is, indeed, doubtless true that the overwhelming majority of Irish Churchmen would, were it possible, prefer to maintain the existing system of nomination by the responsible advisers of the Crown; and it may be thought, upon the principle we laid down, that the reserved funds of the Irish Church must be settled according to the wish of Irish Churchmen, it would follow that the Imperial Legislature would be bound to keep up the present method of nominating Bishops. This would be an erroneous conclusion. The claim of Irish Churchmen to have their reserved funds settled as they wish is nothing more than an instance of the ordinary right of settlement of trust funds possessed by every one. The funds existing, and the wish to settle them in a particular way existing, the power to do so follows. But the retention of the power to nominate Bishops by the Prime Minister would be a gratuitous act, lying beyond the scope of his ordinary functions.—The Secretary of State for the Colonies did, indeed, for many years undertake the appointment of the Bishops of the non-established Colonial Churches, and, although Lord Carnarvon declined the responsibility, it does not yet appear that Colonial Secretaries are agreed in their renunciation of the trust. With respect, however, to the Irish Church, we have as yet heard of no alternative method likely to commend itself to Irish Churchmen. There are precedents to be studied in the history of the Episcopal Churches of Scotland and of the United States, but they do not attract approval. We must leave the Ministry to solve the difficulty, bearing in mind, however, that, though they will be perfectly justified in asking to be released from a delicate duty, they are bound to bring forward some plan agreeable to the sense of Irish Churchmen. The fact that the Crown has always undertaken the nomination of Bishops would indeed be a reason for requiring that the Ministers of the Crown should continue to undertake the task even when the Church is disestablished, in the absence of an alternative proposal commanding approval.—Times.

THE NEW LORD LIEUTENANT.—Lord Spencer is the person charged with the duty of appointing Royalty by proxy in Ireland. From what we hear, he is a good young man. He is not a pauper, and does not want to make money of us. One of his uncles was the steersman to whom a certain Lieutenant of Engineers named Thomas Drummond, was private secretary. Another of the uncles, of whom he is far from being ashamed, has been seen at Mount Argus in the habit of a Passionist. These facts are in his Excellency's favor. He will make no mistakes if he allows himself to be guided by Thomas Drummond in the spirit, and Thomas O'Hagan in the flesh. Why he has been picked out for the post it is not easy to guess, seeing that his chief distinction has been gained in connection with the English Volunteer movement, and he is coming to a country in which the arming of the people is a crime. Those who are up in pedigree say that his aunt has been a sort of a head-nurse to the Royal children, and that he is the first cousin of Mrs. Gladstone's sister's husband. That is a great point. There is a new Cabinet Minister (the Marquis of Hartington), who, besides being the heir of the Great Duke of Devonshire, is the brother of the husband of one of Mrs. Gladstone's nieces.—[Nation.]

ST. PATRICK'S CATHEDRAL.—The Times argues that the effect of disestablishment and disendowment ought not to reach fabrics erected by Protestant funds. No Catholic, we conceive, will dispute so reasonable a proposition. But when our contemporary proceeds to insinuate that St. Patrick's Cathedral, one of the ancient monuments of the Catholic Faith in Ireland, ought to remain in Protestant hands, because the late Sir Benjamin Guinness generously contributed a large sum towards the repairs and decoration of that building, we may be allowed to demand. The illegal proprietor of an estate does not amend or fortify his vicious title by spending money in improvements. It still belongs to somebody else who cannot get his rights, and not to him who has usurped them. We hope that the ungracious temperance in the suggestion of the Times, which is inconsistent with its general tone on this subject, will not prevail when the moment for legislation arrives. If England has resolved to do justice in a portion of the empire which has long asked for justice in vain, let her do nothing to mar the noble resolution, the fruits of which will be at least as profitable to herself as to the sister people.—[Tablet.]

HOW PAT DRO THE WELL.—Not a great while ago, an Irishman was employed in a village where he was well known to dig a well *pro bono publico*. The contract was made that he was to be paid a certain sum per foot, and warrant a free supply of water. At it he went with a good will, and his daily progress was watched intently by interested parties. Early and late he delved away faithfully, deep down in the earth, full of confidence in the early completion of his labors. He had reached the depth of about twenty-five feet, and soon expected to strike water. Early in the morning Pat returned to the scene of his labors, and, horrible to tell, it had caved in, and was nearly full. He gazed with fearful visage upon the wreck, and thought of the additional labor the accident would cost him. After a moment's reflection he gazed earnestly around and saw no one stirring then quickly divesting himself of his hat and coat he carefully hung them on the wall and sprang and sprang made tracks for a neighboring eminence that overlooked the village. Here, hid among the undergrowth he quietly awaited the progress of events. As the morning wore on the inhabitants began to stir out. Several were attracted to the well, thinking that as Pat's coat and hat were there, he was below, of course, at work. Soon the alarm was raised that the well had caved in and Pat was in it. A crowd collected and stood horrified at the fate of poor Pat. A brief consultation was held, and soon spades and other implements were brought to dig out the remains of the unfortunate man. To work they went with a will; when one set became wearied with the unusual labor a dozen ready hands grasped the implements and dug lustily. Pat quickly looked on from his retreat on the eminence, while the whole village stood around the well, and watched with breathless suspense the work go bravely on. As the diggers approached the bottom the excitement of the bystanders grew intense, and they collected as near as safety would admit, gazing fearfully into the well. With great care and precaution the dirt was dug away, and when the bottom was length reached no Pat was to be found. The crowd before so anxious, relaxed into a grin which broke forth in uproarious merriment when the veritable Pat walked up with a smiling countenance and weary and soiled crest fallen diggers, who now stood weedy and soiled with their labors. Through the kindly aid of his fellow-citizens Pat soon finished his well, and it remains among the monuments of his genius to this day.

RORY O'MORE.—Lover told me an anecdote, which is not only curious but true. 'In Dublin,' he said, 'some years before, I had written the song of Rory O'More, but was unable to sell it to any music publisher there. Madame Vestris visited Dublin on a starring expedition, and wished for a new song to introduce into one of her old characters. Some one mentioned 'Rory O'More,' which I had often sung in private, and she sent for me, was charmed with the song, and determined to sing it on the stage. I gave my free permission. She sang it, made a hit with it, and had to repeat it three times a night while she played in Dublin. She introduced it on the stage in London, where it took the public ear at once. I disposed of my copyright at a liberal price, and the sale was very great. One night after I had been settled—oh, what a settlement!—in London, my spirits and funds were very low. I went out to take a walk, and at the corner of the street found a ballad-singer rattling away with 'Rory O'More,' and picking up the coppers as he went along. Five minutes after that I heard 'Rory O'More,' ground upon a band-organ to a large crowd. Two or three times more that night I heard the song played or sung, and when I returned to my lodgings there was another singer, with a crowd around him, and my youngest daughter leaning half out of the window, calling out 'That's my papa's.' I got hope that night of making money by my pen and piano and at breakfast next morning had a note from Duff and Hodgson, begging me to call on them with any songs I might wish to sell them.'

GRAND BRITAIN.

Dr. Payne Smith, the Regius Professor of Divinity at Oxford, has lately stated explicitly that the clergy of the Church of England are not priests in the sacerdotal sense of the term, and that no mystical virtue is communicated by ordination. This has led to a movement with the object of inducing the bishops not to require of Oxford candidates for orders, any certificates of attendance on Dr. Payne Smith's lectures. A similar course was adopted towards the late Dr. Hampden.

Protestant missionaries in Abyssinia have cost England five millions sterling, simply to get them out of the country which they went to convert. A much smaller sum would have sufficed to prevent their going there, and would have been more profitably expended. Their fellows in China seem about to repeat the incident in that remote country. If England likes it, nobody has a right to object—except, perhaps, the Chinese, who will have ultimately to pay the little bill of costs, because they are richer than the Abyssinians, and can afford it. Still, we venture to suggest that the missionary societies might reasonably make it an instruction to the gentlemen whom they employ to do this sort of thing as seldom as possible. It may be very culpable in the Chinese not to appreciate the merits of the Protestant missionary, and if any suitable reproof, of a mild nature, can be administered to them, we shall make no objection; but it does seem a little unfair that England should first pay a large sum to the missionaries to induce them to go there, and then pay a hundred times as much to repair the mischief which they do. The following words of the Times correspondent at Shanghai tell us what is coming. 'We cannot now afford to yield a jot of our demands. Our prestige—that sensitive political barometer in the East—has suffered, and we must recover it by marked and emphatic action.' Be it so; but will these missionaries be good enough not to compromise our prestige for the future? It costs so much to 'recover it'—[Tablet.]

ENGLISH PAUPERISM.—The Pall Mall Gazette has done good service in calling attention to the increase of pauperism, and the mode in which the Poor Law officers deal with it. We are, as everybody knows, the greatest, freest, most intelligent, and most religious nation in the world. It is in recognition of our unexampled virtues that providence has also made us the most prosperous people of ancient or modern times. It seems at first sight to contradict these cheerful and admitted facts when we are told not only that 'pauperism is largely on the increase,' which is like saying that the Pacific Ocean has enlarged its area, but that 'the present system' neither helps the most worthy, nor relieves real distress.—There is probably some explanation of these un-

pleasant truths which will leave our claim to universal admiration unimpaired, and give no shock to the national conviction that England owes her superiority over other nations exclusively to Protestantism. Meanwhile we know no Catholic nation which either is, or ever was, in such social straits as our own. When Niebuhr visited us, he remarked that he had seen a country which exactly resembled, in its wealth and poverty, the Roman empire when it began to fall.—[Tablet.]

A NEW STATE OF THINGS.—The Standard urges that it must be accepted as rather ominous of the new state of things in Parliament that several of the notices of motion made on Tuesday were of a nature to proclaim the advent of a novel influence. Evidently members were in a hurry to show how completely they were in accord with Mr. Gladstone in his latest mood. Motions for the unconditional repeal of the income tax; to abolish the rating clauses in the Reform Act; to assimilate the laws relating to the succession to real property to those affecting personal property; to alter the system of registration; to throw the expenses of parliamentary elections on boroughs and counties, were among the first notified on the first day of the new Parliament. Most significant of all was the notice of the motion given by Mr. Maguire, bearing upon the question of corporate property in Ireland. The member for Cork is to move that it is undesirable that corporations should be holders of landed property, and that it is the duty of the Government to relieve them of such property, in order that it may be sold to private persons, with special rights of pre-emption to the existing occupiers. Here, then, we have, earlier than we had anticipated, a precise realization of what we had predicted as the necessary consequence of Mr. Gladstone's Irish Church policy.

The new Conservative member for Middlesex is as radiant as young Adonis. He is tall, has fair hair and good complexion, no whiskers or moustache, is exceedingly comely and gentlemanly, and worthy, in short, to be one of the 'handsome Hamiltons.' The new member for the metropolitan county has reached the ripe age of twenty-three. He is good humour itself. I met him the other night after he had been 'heckled' at a public meeting by some severely patriotic Liberals. 'What do you think they called me?' he said, pointing to his slim and elegant figure. 'They called me (I can't help laughing)—they called me—ba, ha, ha—a bloated aristocrat. He has displayed wonderful energy and good temper during the contest, and has not been a single minute. He might be 'coached' to move the Address in the Commons, and he would not stand forward as representing one of the least of the Conservative successes won at this general election.—[Correspondent of the Birmingham Post.]

The rumour, which early in the week seemed authentic, that Lord Mayo's recall had been decided upon, and that Lord Salisbury had placed his services at the disposal of the Government for the Governor-Generalship of India after Sir John Lawrence's return is, in part, untrue. Lord Salisbury says that as far as his share is concerned, it is 'without a shadow of foundation,' and was due, no doubt, to the visit of the Prime Minister and two Cabinet Ministers to Hartfield immediately after the formation of the new Government. But there may have been other objects for such a visit besides the attempt to persuade Lord Salisbury to go to India. No man could have been in a better position than the Marquis to form a sound judgment on Lord Mayo's capacity for the duties entrusted to him. And unless the Administration have very special reasons for believing that he is really the best available man for a post on which the safety of thousands and the happiness, we sincerely trust that he may be recalled, not merely because it will look 'strong.'

The London Observer, commenting on the result of the elections, says it is very pleasing to observe how unanimous, or all but unanimous, the Scottish constituencies have been in adopting Mr. Gladstone's policy. The Catholic religion finds certainly no favour with Scottish Presbyterians, whether belonging to the Free Kirk or to the Established Church in Scotland; but Scotchmen have not forgotten that they fought a long, sturdy battle in the seventeenth and eighteenth centuries against the attempts of this country to introduce Episcopalianism into Scotland, and although they now enjoy all the religious privileges they can possibly desire, yet they are anxious to assist their Catholic fellow subjects in getting rid of that which tyranny succeeded in imposing upon them, although it failed in permanently imposing upon the Scotch. This generous sympathy with the Irish greatly redounds to the credit of the Scotch.—The Irish constituencies have nobly responded to the call. The Presbyterians in Ireland have not been alarmed by the 'No Popery' cry, and have generally supported the liberal policy. It is rather the fashion to anticipate all sorts of difficulties and delays in the final solution of the Irish Church question, but we cannot see why any such should take place. The machinery which is to disestablish, and partially to disendow, the Irish Church is to be set in motion in the first session of the new Parliament and that is all that Mr. Gladstone has ever undertaken to do. He has undertaken to buy out the present incumbents of living, and the existing bishops and archbishops. A great change will, however, at once be initiated and the principle of religious equality absolutely established in Ireland.

THE BISHOP OF ELY ON RITUALISM.—The Bishop of Ely has had a correspondence with Mr. Nichols, churchwarden of St. Clement's Church, Cambridge in reference to a choral celebration of the Blessed Sacrament at St. Clement's Church for the repose of the soul of the late most revered father in God Charles Thomas, Archbishop of Canterbury. The Bishop writes to Mr. Nichols.—The Palace, Ely, N. W. 18. Dear sir,—I have to acknowledge your second letter referring to the special service said to have been held in St. Clement's church on the 3rd November. Assuming the statement you have received to be true, I cannot hesitate to express disapproval of the vicar's proceedings. The system of introducing doubtful doctrines into the service of the Church by means of unauthorized hymns, antiphons and intonations is not to be justified on any principle of loyalty or honesty. You are, however, probably aware that a decision of the Court of Arches has been given to the effect that prayers for the dead have not been forbidden by the Church of England, and you will therefore see that there may be a legal difficulty in dealing with the question which you have brought to my notice. If, however, it is thought that the law of the church has been transgressed by Mr. Ward, it is competent for you, or any other parishioner, to take proceedings against him in the Ecclesiastical Court of the diocese, and I shall consider it my duty to facilitate such proceedings.—I am, dear sir, your faithful servant, E. H. Ely.

UNITED STATES.

At a Christian temperance convention held at the 'Hub,' the other day, Senator Henry Wilson said that 'during the past year he traveled ten thousand miles, but he had nowhere seen so much drunkenness as in Massachusetts.'

An Illinois girl, who had lost her speech has had forty offers of marriage.

The New York Evening Post publishes an advertisement of a pew in a fashionable church which the advertiser says is 'a very desirable pew, and was in great demand before Protestantism was declared a failure.'

DARNED SOCIABLE.—There was once a Western Governor named Powell, famous for chewing and spitting, of whom somebody remarked that he was a very sociable man. 'Sociable?' replied the individual addressed, 'I rather think he is—darned sociable!—He was introduced to him over at Grayson Springs, last fall, and he hadn't been with me ten minutes before he begged all the tobacco I had, got

his feet up in my lap, and spat all over me! Darned sociable!'

The present condition of Arkansas is simply horrible. A correspondent, writing from that State, says: 'Law, justice and mercy, are unknown.—Mexico, in her gloomiest days, suffered no greater rate of anarchy or reign of terror than prevails in a large section of the country here.' The men composing the militia force have been looted from all the restraints of discipline, and are perpetrating more outrages than the guerrillas against whom they were sent.

A Sacramento paper says: 'We have heard that an impecunious individual in this city who has lately been troubled by the persistent demands of his numerous creditors at his residence has a huge sign painted with the to-be-avoided letters 'small pox.' Since its erection he has been able to smoke his pipe of comfort in happiness, not being troubled with the visits of either dons or friends, or the still more troublesome pedlars and beggars.'

RITUALISM.—The progress of Ritualism in New York, of which we have lately published several remarkable narratives, receives fresh illustration to-day in our account of three religious communities organized in this city, under the auspices of certain of the most prominent clergymen of the more advanced wing of the Protestant Episcopal Church. The two sisterhoods have been in existence several years, and seem to be strengthening their hold upon the religious life of Protestantism. The Brotherhood existing in the parish of St. Alban's is a more recent, and, one would naturally suppose, a more difficult experiment; yet it is only a logical development of the Ritualistic views, and if these are to obtain permanence among us, it is not easy to see why there should not be, at least, a partial revival of the old monastic system.

A colored family in Chicago advertises for a respectable white woman to do housework. The amenities of the American bar are not always of that kind which we are taught to believe should distinguish the conduct of legal society. The defending attorney, in a murder case at Nashville, understood the Attorney General of Tennessee to say that he had lied, whereupon he struck him in the back of the head. A hand to hand fight ensued, and the parties were finally separated. The Attorney-General then explained that his learned friend had misunderstood him, and that he had intended no insult whatever. The judge smiled serenely, related an anecdote appropriate to the occasion, and trusted that the little incident would be forgotten.

WANTED.—Among the wants we find the following, which is susceptible of unlimited variation as different phases of fashionable folly may be suggested to the mind:—'A few more females of weak minds to appear next season in some new absurdity at Saratoga. The medical faculty return their thanks for enormous increases of business in neuralgia and catarrhal complaints brought about by the present style of bonnets, and assure those who are hesitating in the adoption of the Grecian bend, that hospitals for spine complaints and chest contractions shall at once be established. Manufacturers of high heeled boots will bring forward the heels from the middle of the foot to the toe, next season, and that portion of the faculty who give their attention to swellings of the joints are to govern themselves accordingly.—Also a few more mothers wanted to dress young children in short dresses, bare legs, and linen drawers (one pair only) all winter. It looks pretty to see them thus, and encourages physicians engaged in that branch of practice known as children's diseases. Also mothers who will continue to leave children with nurses, to whom laudanum, gin, and soothing syrup will be supplied at reduced prices. Wanted to put a child to sleep and render it a 'patient' one for years to come.'

A CATHOLIC RETROSPECT.—The position of the Catholic Church, not only in the United States, but throughout the world, at the close of the present year, is well calculated to awaken in our hearts emotions of gratitude, and suggest the most serious reflections. We care not who may read these lines—Catholic or Protestant, there is in the attitude of the Catholic Church to-day, a sublime grandeur—a moral glory that speaks with a hundred tongues to every heart that recognizes God as the Supreme Author of our being, and His Son, Jesus Christ, as our ever living Mediator and Sacrifice. In Europe, we behold the Church standing like a mighty rock in the midst of a stormy ocean, against which the waves of irreligion and impiety are dashing their maddening billows, but still and ever standing firm and immovable with its beacon-light guiding and directing all who may look that way in their perilous voyage through life's dreary waste. The Vicar of Christ, whose divinely appointed function it is to hold up to a world of darkness the torchlight of faith, has withstood the heavy blasts of the tempest and the deafening peals of the thunder, but the lightning flashes have not struck the bark which he guides and never shall, because Sovereign Truth has said, 'I will be with you, and the gates of hell shall not prevail against you.'—How sublime to behold! And yet how terrible to think that the only power on earth that can appease the wrath of the tempest, and hush the storms that agitate the world, and expose the Governments and men alike 'to every wind of doctrine,' should stand almost alone in the world proclaiming to the nations, 'Glory be to God on high, and peace on earth to men of good will.' This however, has been the life of the Church in ages of the world. It was by the miracle of suffering, and persecution, and ignominy, and death, that her heavenly spouse, Jesus Christ, established His Divinity; and it is by the miracle of persecution and suffering, during fifteen centuries that the Church which He founded attests its Divine origin. It was by the miracle of the Holy Spirit that Daniel proved the power and presence of Jehovah, it is by the miracle of the Vicar of Christ coming forth unharmed, and the Church he directs emerging, with more resplendent glory, from the deluge of human passions and the impious revolt of thrones and potentates that the world shall be brought to acknowledge that 'the most high God ruleth in the Kingdom of men, and that He appointeth over it whomsoever He will. In the Old world, the Church and its visible Head may be persecuted, harassed, oppressed; they cannot, they will not be destroyed or crushed. They may have to go through the fiery furnace of the bitterest persecution, but like Shadrach, Meshach and Abednego, they will come forth unharmed, and the world shall be forced to confess that 'there is no other God who can deliver after this sort.' In Europe the power of the sects is fast waning, and schemes are already yielding to natural decay.—There are but two rival powers confronting each other:—the power of God residing in and acting through His Church, and the power of Satan, represented by the deluded votaries of Atheism and infidelity. The conflict will continue until God's holy will shall be fully accomplished. How long, it is not for mortal to say; of its result, no Christian entertains a doubt. In the New World—in the United States especially, the parties to this great conflict between the powers of light and the powers of darkness, are somewhat differently constituted. The Church here, as in the Old World, is seated on the rock of truth, and holds forth to all the inextinguishable blessing of Gospel light. Her enemies are the sects; scattered and diversified, but vainly striving to unite in the bonds of an holy union, not that they may unite in the centre of 'the pillar and the very ground of truth,' but that they may, by concentrated effort, the more easily destroy the Church built upon Peter.—Their programme to this end has gone forth. Their organs urge its speedy consummation; but so far the only result has been that many of their brightest intellects and purest men, seeing how uncertain a guide to unity of truth must be the hundred and one sects teaching each anti-

gonism of doctrine to the other must be, have groped their way out of the moral darkness of heresy, and have turned their eyes and directed their steps to the Catholic Church, in which they have found that unity that knows no change—that shepherd who feeds the sheep and the lambs. Thank God, we see the bright day dawning on the Church in the United States. Every week it is our agreeable privilege to chronicle new accessions to the true fold. Doubt and uncertainty hold the minds of intelligent Protestants in suspense. The force of education and early associations, and social position are on one side; the admitted failures of Protestantism and of Protestant doctrine as a creed to satisfy the soul of man, in which his God-endowed attribute of truth is never wholly extinguished, are on the other. The balance is evenly poised. Whenever the grace of God descends upon the heart, truth predominates; and prayer, never fails to secure that grace. Let all, then, who are in doubt, pray. Let the whole Church militant pray with them and for them, and for ourselves, that God may bestow upon us His grace, and that we may glorify His Holy name before the nations of the earth.—[Catholic Mirror.]

THE INCREASE OF CRIME.—The increase of crime, in its most revolting features, is becoming a phenomenon of the day. It has been remarked, that a mania for some special crime, seems at times to pervade a community. This scarcely affords any room for speculation. There is, we think, a practical elucidation of it, to be found in the notoriety given these horrid deeds when perpetrated. And if our sensational reporters were aware, of the baneful effects of their romancing proclivities—their desire to 'run off flowing periods, and dazzle with brilliant epigram; few indeed of them, but would confine themselves to that legitimate chronicling of facts, which their duties may demand. But here, we have no speciality to encounter in the crime; which assumes every phase, that unchecked passion can evolve. The speciality, if we can so word it, is in the class of the wretched criminals. For it is the simple fact, that we meet crime in its most horrid aspect—cold-bloodedness and calculation, in those walks of life, where the general judgment, certainly, would least expect to find it. O'ed men, woman—life-long connected. With religious denominations; Webster-like baseness to their Sunday seats, fresh-washed from the gore of their scientifically mutilated victims.—Men and women, holding high their heads socially, leading members in their respective churches—and yet with the horrid spectres of the murdered, crowding the air around them. What infamy, to prate of 'Bible land,' as necessarily the land of civilization! In the name of God, let us civilize the woful heathens, who are sending out the bible, before we look to evils abroad.—Which in half the cases, we intensify. If we were a protestant, we would speak plainer; as it stands, we might be misjudged. The other day—in Canada—a young man, facing sternly on the scaffold solemnly warned his hearers, 'to keep away from whiskey, fast women, and the United States!' And we are stricken with shame, to admit the justness of this warning. No other country, equals us in horrors; no criminal statistics will compare with ours—except, possibly, England's. And as long as we have a licentious press advertising crime, and very often the inducements (!) it holds for hire; as long as we have the godless system of the Public Schools; and the Spartan morality, that presents access, as the apology of wrong—the Alpha and Omega of right; we need not expect to be purified from an atmosphere, which courts the cleansing of Sodom and Gomorrah.—Northwestern Chronicle.

LYNCH LAW IN WARREN COUNTY, IND.—A correspondent of The N. W. Albany Commercial, writing from Rinesville, Ind., Dec. 24, says:—'A few days before we got to the Ridge, some men went to the house of one Shafer, and shot him. He was a very bad man—harboring horse-thieves and stealing for his living. Several years ago some men tracked a horse-thief to his cabin. They inquired of Shafer whether the thief had been there, and were told that he had not, but one of his little girls said that the thief had. So the pursuit was continued, and the thief was caught. Shafer and his wife then took their little daughter out into a huckleberry and cut her throat for telling about the thief. Shortly after this it became known that Shafer was sheltering thieves and murderers, and he was sent to State Prison. While there his wife fell sick. She never recovered. After her death her husband came back, and behaved as before. So three men resolved to put him out of the way. They went to his cabin with a well-loaded shot-gun. The old man was getting his supper, when one of them shot him in the back with 22 swan shot. Seeing this, three others of the same stripe have fired, fearing that they might be served in the same way.'

The Vigilance Committee of Southern Indiana have issued the following proclamation:—Headquarters Southern Indiana Vigilance Committee To the people of the United States.

Whereas, it became necessary for this organization to mete out summary punishment to the leaders of the thieves, robbers and murderers, and desperadoes, who, for many years defied law and order, and threatened the lives and property of honest citizens of Indiana, and as the late fearful tragedy at New Albany testifies that justice is slow but sure, we promulgate this, our proclamation for the purpose of justifying to the world and particularly to the people of the State of Indiana, any future action which we may take.

We deeply deplore the necessity which called our organization into existence; but the laws of our State are so defective that, as they now stand on the Statute Books, they all favor criminals of long unwhipped of justice. A retrospective view will show that in respect we speak only the truth.

Having first lopped off the branches, and finally uprooted the tree of evil which was in our midst, in defiance of us and our laws, we beg to be allowed to rest here, and be not forced again to take the law into our own hands. We are very loth to shed blood again and will not do so unless compelled in defence of our lives.

A WARNING.—We are well aware that at the present time a combination of the few remaining thieves, their friends and sympathizers, has been formed against us, and has threatened all kinds of vengeance against persons whom they suppose to belong to this organization. They threaten assassination in every form, and that they will commit arson in such ways as will defy legal detection. The carrying out in whole, or in part of each or any of these designs, is the only thing that will again cause us to rise in our own defence. The following named persons are solemnly warned that their designs and opinions are known, and that they cannot, unknown to us, make a move toward retaliation:—

Wilk Reno, Clinton Reno, Trick Reno James Greer, Stephen Greer, Fno Johnson, Chris Price, Harvey Needham, Meado Fialar, Mark Lowe, Roland Lee, Wm. Sparks, Jesse Thompson, William Hare, William Beagars, James Fialar, Pollard Able. If the above named individuals desire to remain in our midst, to pursue honest callings, and otherwise conduct themselves as law-abiding citizens, we will protect them always. If, however, they commence their devilish designs against us, our property or any good citizen of this district, we will rise but once more. Do not trifle with us; for if you do, we will follow you to the bitter end, and give you a 'short shrift and a hemp collar.' As to this, our actions in the past will be a guarantee for our conduct in the future.

We trust this will have a good effect. We repeat, we are very loth again to take life, and hope we shall never more be necessitated to take the law into our own hands. By order of the Committee. Dec. 21, 1868.