

and fitted out at Liverpool—has been burning a great many American vessels off the Western Isles. This destruction of merchant ships, peacefully following their calling, is cruel and barbarous. But everything connected with war is barbarous and cruel, and the South have experienced their full share of it.

The Archbishopric of York has been offered to and declined by the Bishop of London. The incomes of these high charges are nearly similar, but the labor and responsibility of the See of London are much greater than the higher dignity of York. The refusal reflects great honor upon Dr. Tait, whose labors in the cause of Christ, in the moral wildernesses of the great metropolis, have been abundant, and not without fruit.

It is said that the Bishop of Natal has in the press, a book after the manner of the famous Essays and Reviews, but far exceeding even them, in the bold enunciation of rationalistic views. According to newspaper authority, he intends resigning his charge, in which he will take a more manly and consistent course, than the now notorious Essayists, who are willing to eat the bread of the Church, while they sap the very foundations of Christianity. It would be well, however, that it could be purged thoroughly of these pernicious enemies. There is a defect somewhere, which permits avowed infidelity, however accomplished, to wear the surplice, and make a mockery of the faith it is paid to teach.

It will be seen that another congregation (Mr. Stewart's) in Edinburgh, has introduced the custom of kneeling at prayer, and standing during praise. With this innovation, we find no fault, provided it may not disturb the harmony of the congregation; but we have our fears. The higher and middle classes may not make many objections, but will it not jar with the feelings or prejudices of the great body of the people, and thus do more harm than good.

A great Union and Anti-Union (Church) controversy is going on just now, in the columns of our contemporary, the *Montreal Presbyterian*. Not fewer than some thirteen or fourteen closely-packed pages, in the last number, are filled with matter, bitter enough. The opposers of the proposed Union write over their own signatures, and strictly on the defensive. The Union scribes fight under a mask, helped along with the encouragement and sympathy of the conductors of the periodical. One of them who calls himself "Presbuteros" is peculiarly insolent and insidious. From what we can gather from the letters of the Rev. Messrs. McMurphy and Dobie,—the champions of the Kirk as it is,—there is a strong suspicion that this said "Presbuteros" is an ex-secession minister, who has somehow crept into the bosom of the Church to rend her from within. We would like to know

what is the feeling of the Scotch Canadian Church, at large, upon this Union question. How many of the leading members of the Church, lay or clerical, are in favor of this particular form of Union, and sympathize with this present agitation. We confess our ignorance, but are very anxious to be informed. How many of the city clergy are in favor of it? how many of the influential members of Synod, and of the rank and file of the ministry, and what is of more importance, what proportion of the people take this side or that? We would recommend a treble column, in the next year's statistics, for that special purpose—headed thus: "In favor of connection with Church of Scotland"; "In favor of Union with other Presbyterians"; "Non-committal, or willing to swim with the tide." Now, in sober earnest, would it not be well, first to get reliable information of this kind, on which to base future action, if any, and, in the meantime, that the *Presbyterian* treat its readers to a more healthy and Christian pabulum, giving up for the time, at least, such letters as those of "Presbuteros," who, by the way, we think, would be nothing the worse of taking a slight course over again, in Christian or even pagan ethics.

The British Association met this year at Cambridge. The discussion which has attracted the greatest amount of popular interest is certainly that of the connection or non-connection of Man and the Monkey tribe. The great champion on the one side was Professor Owen, perhaps the highest living authority on such subjects, who took the negative side, and Professor Huxley and some Continental physiologists, who were very dogmatic in the affirmative.

From Victoria, Australia, we hear of tremendous inundations, and also of contributions to the extent of £30,000 towards the Lancashire fund. In Bombay, £15,000 were subscribed in a few minutes at a meeting held for that purpose. We are proud to observe that the very first instalment of subscriptions in Halifax "foots" up about \$5,000, with every prospect of equalling any of the British American cities.

The Cotton crop is causing great excitement in Egypt, and at the present prices, she will realize, it is said, £8,000,000 sterling in 1863.

Rao Sahib—the most prominent of the actors at the brutal massacre of women and children, after the infamous Nana Sahib—has been hanged at Cawnpore, the scene of his atrocities. The body of the miscreant, after execution, was burned, and the ashes thrown into the river. Thus a terrible retributive justice has overtaken the monster after a lapse of six years.

Disgraceful riots have taken place in Hyde Park, London, and Birkenhead, in consequence of meetings held to sympathize with