

What a caricature this on a scheme of mixed education for the people of Clare, where there are no elements to mix! Of 10 parishes, or parts of parishes, in the county 10 contain no Protestant whatever, while in the 3,324 Protestants were equally distributed over the county they would yield only 41 persons, or less than 8 families, to each parish, so that the number of school-attending Protestant children in each parish would be two to three daily!

No CATHOLIC NEED APPLY.—How Liberal England governs Catholic Ireland, as exemplified in the County of Cork, is the title of a pamphlet just published, the author of which is Mr. Ronayne, M. P. Nobody knows his own county better than the member for Cork, and he tells the story of its misgovernment in plain language that cannot be controverted. He shows how the Protestant minority retain in their hands almost as much power as before emancipation, and we are surprised to find how every branch of the administration of the county is wielded and controlled by the dominant few. From the Lord-Lieutenant to the prison school master, nearly all are Protestants, and it is impossible to argue that this is the result less of policy than of accident: "The High Sheriff and the Lord-Lieutenant of the county both are Protestants. The Sub-Sheriff is a Protestant. He is the nominee of the High Sheriff. He selects the County Grand Jury, and he invites 18 Protestants and 3 Catholics. He summons the Special Jury, which consists of 39 Protestants and 9 Catholics. In the Special Commission of 1865 he asked 110 Protestants, and 22 Catholics. The County Grand Jury appoint the baronial high constables or, in less lofty language, the cess-collectors. Mr. Ronayne finds that the proportion of these is 19 Protestants to 3 Catholics. On the Board of Superintendence the figures are 10 to 2. The chief officers of the jail are all Protestants. Of 11 annuitant county surveyors 2 are Catholics. Of 28 Deputy Lieutenants, 2 belong to the religion of the nation. There are 378 magistrates, and 65 represent the people of the county. The officers of the militia number 87, 5 are Catholics. Those who preside at 24 quarter sessions, at 35 petty sessions, at 20 sessions, at boards of guardians, are practically all Protestants. They are in such a sweeping majority that their voice is law, and no man dares to challenge them. In the police force all the best places are held by professors of a creed at stern variance with that of the governed people. The stipendiary magistrates are, for the most part, Protestant—but it matters little to what creed they give their careless assent." The Freeman says of these statistics: "In fact, Peel's action has been carried out, and, as Mr. Ronayne abundantly proves, the motto, 'No Catholic Need Apply,' lives as vividly to-day as when emancipation was not. We do not desire to rouse the spirit of bigotry—far from it. But we desire to create a personal dignity and independence in this matter which shall crush out a spirit of narrow, and cruel, and unscrupulous exclusiveness which has lived and flourished too long."—Catholic Opinion.

Noble Trait in the Character of Irish Peasantry.—The Emigration Commissioners tell us that in the last twenty-four years, from 1848 to 1872, upwards of seventeen millions sterling have been sent home by emigrants in America to their friends, and that these remittances were almost entirely made by Irish emigrants to their relations in Ireland. Thus far for the Commissioners; but there were several millions remitted of which they could have no information. From the famine in 1846 to the year 1872, the remittances have averaged more than one million a year, so that the total must have exceeded thirty millions—all contributed by poor laboring boys and girls and small farmers! There is no such instance of heroism or self-sacrifice in the history of the whole world.

A letter in the New York Tablet says:—There have been agitations and associations for the removal of grievances and generally improving the condition of nearly all classes of society, save the Irish agricultural laborers, who have been declared to be the worst fed, worst housed and worst clothed of any class of the civilized world. The tenant farmers are too busy looking after their own affairs to think of the wretched laborers who toil for them, an exhibition of selfishness very unpropitious in men who owe so much of their present very considerably improved condition to public sympathy and support. But the laborer is now looking up. I remember the time when he was a drug in the market; now he commands high wages. Some eighteen or twenty years ago farm laborers could be had in abundance in Ireland for their lodging and food, (which then mainly consisted of what was known as "yellow meal stralout") and, perhaps, if the employer was of a generous nature, one penny a week for tobacco. I have known able-bodied men glad to get work to do on these terms. Those who remember Ireland about the period to which I refer will know that I have not exaggerated in what I have stated. But the tide has turned in these score years, and the farm laborer from being a wretched drug in the market, has become a valuable, because scarce member of society. Laborer's Unions have been established in various parts of the country for the further advancement and protection of the interests of farm laborers, and a weekly penny newspaper is to be published in the course of this month to advocate and represent the agricultural working man in the great social question of labor.

A Good Example.—If we have not actually arrived at the time when "all crime shall cease, an ancient feud shall fall," we appear to be really approaching a period when party battles in the law courts will become matters of rarity in Ireland. If now, the example set at the Glenarm Petty Sessions were to be imitated as widely as it deserves, the palmy days of forensic scarp-baiting, and of orange and green alternately between the prosecutor's stand and the dock, would soon be a matter of the past. A large number of party cases of the usual description were set down for trial; they were summonsed and cross-summonsed; attorneys were retained and were in attendance, and, in short, full provision was made for a bitter day in Court, and for laying up an ample stock of rancorous feeling for future occasions. Very fortunately, however, the bench was vacant. By an extraordinary chance, no magistrate was in attendance when the hour came for beginning the row. Had there been a solitary Justice on hand the work would have gone on in full swing, the contending attorneys (both, we should mention, most respectable men) would have lit the flame, and in a short time some dozen or two of the defendants on either side would have been translated to the cells of the county jail. But the vacancy of the bench gave them time for reflection, and suddenly the Rev. Mr. Jellie, of Belfast, who had been summonsed as a witness, suggested "that the cases should be amicably settled in the interests of peace, and with a view to restore the good-fellowship that had so long prevailed in Glenarm, but which had been unfortunately disturbed by the proceedings out of which the cases on hand arose. He would rather," he said, "be engaged in promoting peace and good-fellowship among men than be assisting in anything that would tend in an opposite direction." And he therefore recommended that all concerned in the cases—Protestant and Catholic—to "withdraw from the proceedings they had instituted, and live together, not as enemies but as friends." The excellent advice was received with loud applause by the crowded Court; and then—more remarkable still—the attorneys got up and declared that they highly approved of the suggestion, and that nothing was farther from their mind, too, than the prosecution of quarrels. Mr. O'Rorke, for the Orange party, deprecated "the accused party work, which was ruining the county," and Mr. Hans McMorris, not to be outdone,

declared, on behalf of the Catholics, that he was delighted at the turn things had taken, and joined heartily in condemning "the miserable party strife by which the county was disturbed and Irishmen disgraced." Mr. McMorris concluded, amidst the cheers of the assemblage, by quoting a well-known verse from the poetry of Thomas Davis. They got up complainants and defendants reaching the good sentiments they had just heard. A general shaking hands all round ensued—even the sub-inspector became infected with the spirit of the scene and proclaimed his hearty satisfaction of the course pursued—and the whole party left the Court in high spirits, to drink to the unexpected reconciliation. The moral—that if the magistrates would let the people a little offend settle their own disputes, a great deal would be gained—is so obvious as hardly to need being appended.—Dublin Nation.

BALLINORE CHURCH.—On Sunday last, the magnificent Altar of the new church in Ballinore, Co. Kildare, was consecrated by his Eminence the Cardinal Archbishop, and the sermon was preached by the Most Rev. Dr. Conroy, Bishop of Ardagh. Upon the Altar are inscribed the names of all the pastors of the parish for the last century; the first amongst which is that of Father Cullen, uncle of his Eminence, who was parish priest during the troubles of the rebellion of '98, when several bloody engagements took place in the vicinity. This is the Cardinal's native parish, and it is remarkable that he was for a few years, when a boy, at the famous Quaker school, Ballinore, kept by the Shackletons; the very school where the celebrated Edmund Burke was taught.

GREAT HOME RULE MEETING AT CAVAN.—At Cavan yesterday a Home Rule demonstration, at which more than 30,000 people attended, was held. The principal speaker was Mr. Butt, who referred at great length to the Home Rule question. He denounced the language of the London Standard, which had stated that should the Irish party prove obstructive in the next session the English and Scotch people would unite to put down the object of such combination. He dared them to attempt unconstitutional measures. This was a course from which Wellington had shrunk at the time of Catholic emancipation, and such a thing would not be attempted in our day. He looked for eighty Home Rulers being returned from Ireland at the general election, and he asked the county of Cavan to contribute to the national representation. The utmost enthusiasm was manifested, and not the slightest disturbance occurred during the day.

THE REPRESENTATION OF WATERFORD.—Last night Mr. Henry Sargent, secretary to the city of Waterford grand jury, addressed the electors of the city as a Home Rule candidate for the representation of the city at the next general election. About fifteen hundred persons were present. Mr. Sargent, who spoke from his own residence, alluded to the great progress that the Home Rule movement was making in the county, and stated that his uncle represented the county of Waterford in the Irish Parliament before the accused Union (great cheering).—Freeman.

The Boyle Herald, of a recent date, says: "We are glad, indeed, to announce that we may confidently expect, at no distant date, to have the privilege of an establishment of Nuns in our town. To our good and devoted Bishop and parish priest, and to all who aided them in their efforts, or facilitated the attainment of an object long and ardently yearned for by the Catholic portion of the community, heartfelt and grateful thanks are due. It is with no ordinary degree of pleasure that we congratulate the people of Boyle and neighborhood on the prospect of such an acquisition."

GREAT BRITAIN. A Catholic Bishop.—The Rev. James Outhbert Hedley, professor of theology, philosophy, and sacred eloquence at Belmont College, was consecrated a bishop on Monday at Hereford Pro-Cathedral. The Earl of Gainsborough, the Marquis and Marchioness of Bute, and representatives of the leading Catholic families in England were present. The Archbishop of Westminster performed the ceremony, assisted by Dr. Brown, the present Bishop Hedley, though nominally Bishop of Caesariopolis, will act suffragan. The Bishop of Hexham also assisted, and Bishops Vaughan, Ullathorne, and Collier, Mgr. Capel, Dr. Burchall, "Abbot of Westminster" and President of the English Benedictines, and numerous monks and secular priests were among the spectators. The new Bishop, who is only 36 years of age, has been a monk of the Benedictine order since 1854. He was ordained priest in 1862, and shortly afterwards entered the college at Belmont. He has, moreover, endeared himself to the Catholic community of the district by his piety and oratory. He is likewise an accomplished musician. So assiduously has he trained the voices at Belmont Cathedral that the Gregorian chanting there is scarcely equalled in any religious service in the kingdom. A luncheon was held in the Refectory of the College at the conclusion of the consecration. By a special dispensation the usual austere rule of silence at meals was relaxed. The Archbishop of Westminster in a short speech, said the best he could wish the newly-elected bishop was that his life might be spared as long, that the affections and respect of his people and his brethren might be as great, and the fruitfulness of his works as abundant as had been the case with the three other Benedictine bishops present, who might fairly be entitled the Fathers of the Catholic Episcopate in England.

THE SALE OF SOULS AT LIVERPOOL.—Our latest advices from Liverpool represent the population of that very religious and, sooth to say, very virtuous seaport as stirred to its depth by most unwonted ecclesiastical excitement. We say unwonted because religious controversy has heretofore been unknown in that community, but because the sort of quarrel which is now going on has rarely if ever before sprung up within it. There have been debates enough in former days between the Orthodox Evangelicals and the Unitarians, between the Churchmen and the Dissenters, between the Protestants and the Romanists, and the annals of the town contain certain records of many bloody fights on the anniversaries of the Battle of the Boyne between the partisans of the orange and the green; but now, for the first time, within our recollection at least, the debate is between different parties within the pale of the Established Church itself.

Up to this time the prevailing politics of the town has been conservative, and the type of piety within the church has been Low Church or Evangelical. The Toryism of the community has been a surprise to those who have not known the history of the place. No city has profited more in a pecuniary sense from the trade measures which have been carried by the Liberal party during the last forty years, and yet seldom since the passage of the Reform Bill in 1832 has it been represented in Parliament by supporters of a Liberal government. But the explanation of this is to be found in the fact that at the beginning of the century merchants were deeply engaged in the infamous slave trade. Many of the leading families in the town were implicated in that horrid traffic; and when the hope of their gains thereby was cut off by the triumph of Liberal principles they swore undying opposition to all such ideas and went in for the most extreme sort of conservatism. This has descended as a tradition to their children, and these have to a large extent had the pre-eminence among their fellow-citizens in wealth, and have consequently led the fashion of the place.

But, curiously enough, these traditional Tories in politics are almost invariably Low Church Evangelicals in religion. Dr. Hugh McNeill (now Dean of Ripon) was as great in controversy as he is in eloquence,

and so mighty was the effect of his ministrations that all the while he was in town there was no room either for Ritualism or Broad Churchism there. Not alone over his own congregation was his influence paramount. He was more powerful over the clergy of the town than the bishop was over his diocese. His patronage was the road to preferment and honor; his frown was exclusion from society and death to all hope of promotion. He lent his eloquent tongue to the politics of Toryism, and the Tories lent their social influence and wealth to the carrying forward of his plans. Hence, all the Episcopal churches of the town were distinctly and pronouncedly Low Church. But as soon as he had been removed to his Yorkshire deanery symptoms of change began to appear. A new church, called St. Margaret's, was erected near Prince's Park, which became as high in ritual as the St. Alban's of London and rank and fashion ran to fill its pews. This was borne with patience, though within these few weeks a prosecution has been raised against the incumbent. But now the announcement is made that "the English Church Union," which is a society for the advancement of Ritualism in the Church of England, has bought the advowson of the rectory of the town for the sum of £14,000 or £15,000, and that the present rector is almost immediately to vacate in favor of the new will of the association which now owns the living. This means that the leading clergyman of the Established Church in Liverpool will use all the means in his power and all the patronage at his disposal for the purpose of Romanizing the Established churches of the town; and so the members of that body of Christians are up in arms and protesting with all their might against the transaction.

But the Ritualists, in buying the living of Liverpool, so that they may have the right of presenting it to one of themselves, are only following the example of the Evangelicals in days gone by. Years ago, when cold moderation was in the ascendant in the Church, there was formed a Simeon Trust for the purpose of buying livings and presenting Evangelical clergymen to them. To that trust fund it is quite likely that many Liverpool men subscribed, liberally; indeed, we are not sure that some of them are not even now trustees. That was all right then, for it was to help on Evangelicalism; but now when the boot is on the other leg, there is a great outcry. In reality, however, the High Churchmen now are only following the example set them by the Simeonites aforesaid, and may reply to the taunts of the angry Liverpoolian, in the words of Spock: "The villainy you've taught us We will execute; and it shall go hard But we will better the instruction."

(By W. M. Taylor, D. D., in N. Y. Independent.)

When England was in the enjoyment of the blessing of one united Catholic Church—long before the Reformation, which has cursed the land with Low Churches and High Churches, Broad Churches and Narrow Churches, and religious ites and isms without number—the poor of our country were treated as objects of interest and sincere piety, instead of as objects of contempt and indifference. Poverty was not treated as a crime. It was, as it is, treated as an affliction permitted by the Almighty. It was not dealt with on the strength of any laws made by man. It was provided in accordance with the law of God Himself. The poor were looked upon as God's poor, and they were helped, and so-laced, and saved from many of the natural consequences of poverty through the many religious houses, and religious men and women whom Henry VIII. did his best to exterminate. The acceptance of such brotherly and sisterly assistance and consolation did not entail a breaking up of the homes of the poor; it did not mean the destruction of all further chance of holding on in the struggle of life, in the hope that better times might come; it did not mean the snapping of every family tie, and the sundering of every affectionate bond; it did not mean public humiliation, public degradation, and utter loss of self-respect and self-dependence; it did not mean a forfeiture of all that makes existence upon earth worth living for. The poor-law relief system, which was begot of the ever lamentable Reformation, entails and means all this. No wonder that our poor should abhor and shudder at it; no wonder that a hundred human beings should, in London alone, prefer the lingering sufferings of death by starvation than they should accept succor on such terms. This is the secret of there being such an alarming amount of distress in the midst of such unexampled plenty, and with the existence of one of the most elaborate and costly poor-relief systems to be found anywhere.—London Universe.

The Royal Commission appointed to inquire into the alleged unseaworthiness of British ships has issued a preliminary report. It does not decide the questions opened by the inquiry, but shows how complicated they are.

An old farmer, dictating his will to a lawyer, says, "I give and bequeath to my wife the sum of £100 a year. Is that writ down, master?" "Yes," said the lawyer; "but she is not so old but she may marry again. Won't you make any change in that case?" "Most people do." "Ah, do they? Well, write again and say, if my wife marry again, I give and bequeath to her the sum of £200 a year. That'll do won't it, master?" "Why, that's just doubling the sum she would have had if she had remained unmarried," said the lawyer; "it's generally the other way." "Ay," said the farmer, "but him as takes her will deserve it."

The London Court Journal says: "It is said that the Shah refused to visit Scotland, having formed his estimate of the people from their national music—the bagpipe—the performance on which made him feel seriously indisposed."

In a recently published Memoir of the Goddards, of North Wilts, (England), by Mr. Richard Jeffries, mention is made of a tradition that Aldbourne—a Goddard village—burnt down in 1777, was the Auburn, or Aldburn, of Goldsmith, to his Deserted Village. The tradition, it is alleged, is to the effect "that Goldsmith was in the habit of visiting a friend at Ogbourne, and that, upon one of these occasions, he walked over to see the effects of the great fire of 1777, and struck by the havoc it had caused, composed his poem." All of which would doubtless be of interest to the future biographers of the illustrious Irishman, if Goldsmith had not published his immortal poem, in 1770, and had not himself departed this life in 1774, some three years earlier than the time of "the great fire" and "the sad havoc," in Aldbourne.

Mr. Rawdon Brown's "Calendar of State Papers and Manuscripts, relating to English affairs, existing in the Archives and Collections of Venice, and in other libraries of Northern Italy," volume five, has just been issued, under official sanction, by the Messrs. Longmans & Co. of London. The volume relates to the eventful twenty years from A.D. 1534 to 1554. Cardinal Pole and Catholic interests in England hold prominent places in the pages of the very carefully prepared volume.

The Rev. Julian Charles Young, in his recently published "Journal," says: "There is no class of persons more truly devout than the shepherds of Scotland. Among them the exercise of family worship is never neglected. It is always gone about with decorum; but, formally being a thing despised by them, there are no compositions so truly original, occasionally for rude eloquence, and not unfrequently for a plain and somewhat unbecoming familiarity." One of the most notable men for this sort of homely frigid eloquence was Adam Scott, of Upper Douglas. Here is a short sample:—"We particularly thank Thee for Thy great goodness to Meg; and that it ever cam' into Your head to take any thought o' sio a useless bow-wow as her" (al-

luding to a little girl of his who had been miraculously saved from drowning). "For Thy mercy's sake, for the sake o' Thy purr sinfu' creatures now addressing Thee in their ain shilly-shally way, and for the sake of mair than we daur wae name to Thee, hae mercy on our Rob. Ye ken Yourself he's a wild, mischievous callant, and thinks me mair o' committing sin than a dog does o' licking a dish. But put Thy hook intil his nose, and Thy bridle intil his gab, and gar him come back to Thee, wi' a jerk that he'll no forget the longest day he has to live. Dinna forget purr Jamie, who's far awa' frae us the night. Keep Thy arm o' power about him, and, eeh, Sirs, I wish Ye wad exdow him wi' a little spunk and smeldum to act for his sel'; for if Ye dinna he'll be but a bawdle i' this world, and a back-sitter i' the next. Thou hast addid aye to our family" (one of his sons had just married against his approval). "So has been Thy will. It wad na' ver hae been mine. But, if it is of Thee, do Thou bless the connection. But if the fule hath done it out o' carnal desire, against reason and credit, may the cold rain o' adversity settle in his habitation," etc., etc.

UNITED STATES.

A HINT TO OUR EVANGELICAL ALLIANCE. "SHEW-BROT, LA, October 8.—The fifth Catholic priest is dying from black vomit. Two priests arrived to-day from New Orleans to fill up the ranks."—N. Y. Herald.

Gentlemen of the Holy Evangelical Alliance, preachers of charity and grace, what do you here, while there is work, hard Christian work, awaiting you in plague stricken cities? Throw off your stylish broadcloth! Cease your feting, and speech-making, and sermonizing! Come out from your gilded hotel parlors, and abandon the luxurious couches of fashionable bed rooms! Cease your comfortable crusade against the Church from whom you rebelled! Leave your philosophical speculations, your wordy remedies for infidelity! If you are Christian, as you boast; if you are consistent and honest in your assertions, if you are not living lies; if you are not whitened sepulchres, leave all this windy, luxurious nonsense and hasten to the scene of pestilence. Do your duty as ministers of a succoring God, and let us hear of some of you as dying of the "black vomit." Until then we cannot respect you. Until then we will not believe that you are earnest evangelists. Until then your piping philippics against the grand old Church of Rome will sound like the hissing taunts of impotent fraud against the unharmed living Truth. This is no unmeaning challenge. We throw down our gunge and dare you, as men of sincerity to take it up—Will you accept the challenge? No. Your creed, if it be such, is too comfortable, too aristocratic, to risk the dangers of an unhealthy climate. You scatter tracts and tracts broadcast among illiterate savages, but take care not to soil your white garments by vulgar contamination. Go and fight the plague, and when your ranks are thinned, and your flaunting banners stained with battle, then come back and preach to us, and we will listen to you respectfully; for then we will have evidence of your sincerity and the divine character of your office.—We will not listen to you until then.—N. Y. Tablet.

CATHOLICS AND THE PUBLIC SCHOOL SYSTEM.—THANKS TO "OUR FRIENDS THE ENEMY."—This beautiful month of October, on the first evening of it, witnessed a large assemblage of people in Brooklyn, in the Hall they call their "Academy of Music." Sunday papers inform us that the meeting was forecast, and provided, by hungry office-hunters, of very sordid reputations. The rank and file were of those unfortunately benighted people whose religion consists in hating the Church that Our Lord founded, nearly nineteen hundred years ago—and promised that the gates of Hell should never prevail against it. The "Meeting" was, professedly, to meet the Catholic Church. Its title was, "To protest against the hostile action taken against the Public Schools, by Catholics' 1st. What are these schools? 2d. What is the 'hostile action taken by Catholics?' 3. What are these schools? They are Pauper Schools! No matter what class of people are beggarly-spirited enough to send their children to them, the schools are pauper schools—supported by a tax on the rest of us, that had as lief send our children to the poor-house for their dinner, as to these Pauper Schools for their schooling! The writer of this, the editor of the Freeman's Journal, as Administrator of the property of his children, has had to pay hundreds of dollars to support a system of Protestant Pauper Schooling in another State, that as a man, he knows is doing no good whatever to the victims of these schools; and, as a Christian, he knows to be worse than useless. 11. What is the "hostile action" taken over there in Brooklyn? Why, truly, it is that the Catholics, after paying their taxes, to run these bad schools, for their poor Protestant pauper neighbors—will not damn their children by sending them to such schools. This is, indeed, horrible! The Catholics of Brooklyn pay their taxes to support their Protestant pauper neighbors, in running schools that produce what the criminal records are showing as the result. But Catholics are aggressive, and hostile, because, according to their condition in life, they fulfil the command of God, and provide for the schooling, as well as for the feeding, and clothing, and housing, and other things, for their own children—outside of the schools they support, by tax, for Protestant Pauper Public Schools! This is the exact condition of affairs.—N. Y. Freeman.

THE FATE OF FRANKLIN.—A Shocking Secret of Polar History Revealed—Chieftain Retriever of Captain Hall.—The Buddington party saved much valuable manuscript from the wreck of the Polar, by Mr. Smith, of Tessusis, is said to have documents which belong to Captain Hall quite as valuable as any others likely to have been left by him. Hall and Bessels both frequented Smith's house, and meeting there, one evening, came to very strong language regarding each other. Subsequently Hall confided to Smith four boxes, some of which referred to his researches into the fate of Sir John Franklin. Hall had never permitted these notes to be published, being determined, he said, to keep the secret till after the death of Lady Franklin, out of regard to her feelings. The suppressed data were to the awful purport that Franklin's party were reduced to eating each other. The discovery or evidence of such a calamity, awful as it was, would of course have added a great impetus to the list of Hall's achievements. To keep ever about with him these precious memoranda for which he had sought so ardently, to delay, as it proved, beyond his own death, the full realization of his fame, out of regard to the feelings of the aged and mourning widow, makes altogether an exhibition of real chivalry that attests the true hero-stuff in this man. It is not alone his ice-bewn grave that challenges the world. The heart within it was brave and tender.—Springfield Republican.

ADVANCED CONGREGATIONALISM.—Some of our steady-going Congregational or Presbyterian friends need looking after, or they will be on the highway to Rome, before they are aware of it. Here, for example, is Rev. Thomas K. Beecher, brother of the great Boanerges of Plymouth Church, coming out strongly for the congregational, under his own signature, in the last Independent. That there may be no mistake about it we make the following extract:—"Lord Shaftesbury may be quite right in opposing a formal recognition of an order of 'confessors' in the Church of England; but he is wrong in opposing that which every experienced pastor knows to be the most salutary—the encouragement of confession in our churches. Moreover, Jesus Christ himself has certainly left on record certain words (about remitting and retaining sins, which our Protestant churches as a general rule disregard) having nothing

in their doctrine or practice that answers to them. The Apostle James also bids us to confess our sins one to another and pray for one another. He has something to say also as to praying for the sick and oiling them by the hands of the elders of the church. Grant that the Roman Catholics are quite wrong in founding their sacraments of confession and extreme unction upon these scriptures, yet Protestants ought to found something on them. We ought to have some sort of confession, absolution and unction—something or other to show in token that we hear and esteem the holy apostle and Jesus Christ: himself."—Western Watchman.

DEAD.—AN UNKNOWN SISTER OF CHARITY.—The plague-stricken town of Shreveport, Louisiana, has not been overlooked by the people at large, notwithstanding the absorbing interest felt everywhere in the financial crisis. When our brother is sick, we must succor him. Divine charity and human sympathy blend in the beautiful duty of love. He who bends over the pillow of disease and gives himself up to the ministrations which snatch from death its victims, or smooth the pathway to the grave, fulfills in the highest degree the commandment to love his neighbor as himself. Of all the angels in human shape who have ever disengaged this office the Order of Sisters of Charity has furnished the brightest examples. In the battle field, in pestilence, in all the diseases ordinarily incident to our infirmities, the Sister of Charity stands pre-eminent as the volunteer in the corporal works of mercy. Protestants and unbelievers pay to her the homage of their respect. Her appearance illuminates the darkest scenes of anguish and misery. She is a messenger of hope as well as a giver of food and medicine. Her presence, like a sunbeam, gladdens the sorrowful, and many a hardened, worldly wretch, has found the secret springs of his better nature and swelled into a man as her quick noiseless footfall makes errands to and fro about his dying couch. In the telegrams from Shreveport on the 25th ult., a list of those who had died of yellow fever during the preceding twenty-four hours was furnished, and among the names of the dead the words, an "unknown Sister of Charity" appeared, thus giving to the world the only bulletin which celebrated the fact that one more martyr had offered up her life from the ranks of the Sisters of Charity. She had fought the good fight and kept the faith, and the last act in the battle of her life was to die that somebody else might live. What did she care whether or not they put her name in the bulletin? The recording Angel had put it in the book of last account, and opposite to it had written—a throne in heaven.

A large number of the sermons and papers take up directly or indirectly the question of the best mode of dealing with modern scepticism, but it cannot be candidly said very satisfactorily. The great difficulty of dealing with modern scepticism is one which the speakers of the Alliance do not seem to recognize, and that is, that it is what the physicists call an imponderable agent. You cannot lay your finger on it, and can hardly find a man who will appear and answer for it; it is somehow in the air, however, and is found everywhere, the church included. Religious beliefs are not destroyed by argument; nobody openly assails them; they are not formally abandoned; and yet when you come to question religious men, or they come to question themselves, you find that they have ceased to hold a great many doctrines they once held, and have ceased to know where their belief stops and their unbelief begins, and yet cannot tell why or wherefore. The process of decay is of course, a very slow one, due mainly to the spread of the scientific habit of mind, or, in other words, the doubting habit of mind; but it is due also to the increasingly common character of the church organization.—A leading church in this city has had, until this summer, its choir "run" at enormous expense by an enterprising stock-broker on precisely the same principle on which he would have conducted the opera—high pay for good music, with plenty of variety. As he has just "burst up" in the panic, the church will now probably praise God more economically. We are sorry to see no papers on this theme in the programme of the Alliance.—N. Y. Nation.

The first Kl-Klux trial before the Georgia State courts came off before Judge Watts at Johnson county Superior Court last week, and resulted in the conviction of the guilty parties of murder. Two men—one white and the other colored—on Sept. 6, went in disguise to the house of a colored man and dragged him out and whipped him to death. The murderers were sentenced to be hanged on November 13.

EFFECT IN EUROPE OF THE JAY COOKE FAILURE.—From all parts of the continent dispatches are now coming in to testify to the distress caused by this failure. Several ladies in Dresden claim to have been left utterly destitute. One gentleman has just telegraphed as follows: "For God sake, help me out or I shall be arrested here. I was behind in my payments—waiting money from home—and have just got Jay Cooke & Co's draft." Among the hotel-keepers of Europe the failure of bankers will not be taken as an excuse for delay, and if not at once treated as an excuse, an unfortunate, was informed that the trick is tried on nearly every day." The waiters become insolent, and make every hour a period of torture, and the victim has to bear it all, because he cannot get away. Messrs. Drexel, Harjes & Co., and Mr. Tucker have been advancing money liberally to all who could furnish a known indorser, and in this way much present distress has been relieved.—Paris Corr. N. Y. Times.

At Fairplay, Colorado, recently, Messrs. Graves and Walker were indulging in a little game of poker. Before the "draw" Mr. Graves held a "king full" and Mr. Walker rejoiced in three aces, but after that interesting ceremony Walker, exhibited four aces and claimed the stakes, whereupon Graves drew a six-shooter and reckoned his hand was the best. Walker immediately supplemented his four aces with a bowie knife, and the dispute was settled to the perfect satisfaction of the outsiders. There was enough in the "pot" to purchase two handsome coffins, and next day both gentlemen took up permanent residences, side by side in the beautiful cemetery that reflects so much credit upon Fairplay.

A large proportion of the secular press of the country advocates the policy of taxing the property of religious societies, including churches, school-houses, orphanages and the like. No better evidence than this could be found of the decadence of Christian faith in the land. It is the same as if we were told, "Everything for the State and nothing for God." We extract from the Catholic Vindicator the following pertinent allusions to this subject: "Religious establishments are erected by the contributions of individuals, and are no source of pecuniary profit to the contributors. They bring him no income and detract from, instead of adding to, his tax paying capacity. Their influence is to make men better by which society and the State are benefited; and must he pay tax on his philanthropy and liberality? Again, we have private and denominational schools that are self-sustaining and perform the work which the State undertakes to do, thereby saving the State a large expense; must persons who support these institutions, thus performing an expensive duty incumbent on the State, pay tax on the privilege? Finally we have the orphan asylums, an outgrowth of the divine attribute of charity reflected in man's nature, the noblest evidence of his true greatness and a monument on which his love for humanity is inscribed in letters of un fading light. In these, charity cares for its wards, the homeless, fatherless, little ones, thereby preventing them from becoming an expensive burden on the State; and must that charity be taxed?"