

to obtain such a proportion of the aid annually allocated by Parliament for education as regard being had to their numbers and the condition of the Catholic population, will suffice for the establishment and maintenance of schools to be conducted on thoroughly Catholic principles.

"That the concession of grants for exclusively Catholic schools in Great Britain and in the British colonies, is conclusive evidence of the fairness of the claim to a grant being made for Catholic schools in Ireland, and that the Catholic people of Ireland should therefore insist, through their representatives in Parliament, and by direct application to the Government, on obtaining such a grant.

"That the national system of education, though tolerated on account of the particular circumstances of the country, must be, from its very nature, in several respects objectionable to Catholics, and that the changes made in its rules from time to time, having been adverse to Catholic interests, have increased the distrust of the Catholic episcopacy.

"That we signalize as especially objectionable the non-recognition of the control over education which the Catholic Church holds to have been conferred on bishops by our Lord and Saviour Jesus Christ, when he said to his apostles, 'Go, teach all nations' (Matthew xxviii. 19.)"

DIOCESAN SYNOD OF ADELAIDE—THE QUESTION OF ECCLESIASTICAL UNION.

The Diocesan Synod of Adelaide (South Australia) commenced its sittings on Tuesday, May 17th, and continued to the 24th, adjourning then to Thursday, June 2d, when the Synod resumed. The most important meeting was held on Thursday, the 2d June, the question for discussion being the motion initiated by his Excellency the Governor, in the interest of Christian union. The Bishop of Adelaide presided. His Excellency proposed the following resolution, in a long and able address:—

"1. That, in the opinion of this Synod, the time has arrived for promoting Christianity and the spread of evangelical truth in South Australia, by a closer alliance between the branch of Christ's Church which this Synod represents, and the other Protestant evangelical communities in this colony.

"2. That the most expedient course for usefully effecting such alliance appears to be a prompt and hearty recognition on terms of equality of our Protestant Christian evangelical brethren, whether originally sprung from the Anglican Church or not, as being all members of the General Reformed Church of Christ, with whom, therefore, we may safely and usefully ally ourselves in all good works.

"3. That as certain difficulties, whether of law or ecclesiastical discipline, may be found to intervene between the members of the Church and the adoption of practical steps

desirable for effecting such alliance, a select committee be appointed to consider and report—1st, As to the best means of establishing such alliance. 2d, As to the existence and nature of any impediments thereto; and 3d, To suggest the most expedient steps for removal of such impediments.

"4. That a select committee be now appointed for the above purpose."

His Honor the Chief Justice, Sir Charles Cooper, seconded the resolution.

A long and animated discussion ensued after which the votes were taken, Ayes, 13; Noes, 17. Clergy, Ayes, 9; Noes, 9.

BELFAST CONFERENCE OF THE EVANGELICAL ALLIANCE.

The first meeting was held on the 21st September, the Bishop of Down and Connor in the chair. The Bishop greeted them with the apostolic benediction, and gave strong utterance to his sympathy with the cause of Christian union. The Rev. Prof. Gibson, of Belfast, addressed the Conference, setting forth the principles of Christian union, and referred to the congeniality between the Alliance and the Irish Revival.

The Rev. Mr. Casali, of Paris, spoke of religion in France, declaring that matters were improving, that permission to preach is obtained directly from the Emperor, and that the government aided them in their endeavor to send Protestant chaplains to the army in Italy, and illustrating the good done by the efforts.

The Rev. Mr. Spittler, of Basle, gave an account of the Mission Institution there.

At a Conversation, Mr. Scott, of Stockholm, described the extraordinary awakenings in Sweden. Out of a population of three millions, 200,000 have been awakened! There are hardly any physical manifestations.

The Rev. Dr. Stæne, having visited Sweden, bore similar testimony. "It is true among peasants, farmers, tradesmen, burglers, merchants, clergy, professors, students."

On Thursday, the Rev. Professor Hopp of London, in the chair; papers were read on the subject of the Revivals. The Rev. Seaver, of Belfast, read a paper, in which he considered what is a religious revival; what are its fruits; and referred to the revivals in America, Wales, Sweden, Ireland and Scotland.

Prof. McCosh, of Queen's College, Belfast read "the most masterly statement in connection with the Irish Revivals that has yet appeared." He combated the prejudice against it on account of its bodily manifestations. He adduced many illustrations from the effects of sudden joyful or sad news upon different people in his own experience. Mind and body are closely connected. Man cannot think without the co-operation of one part of his brain. Thought acts on the higher part of the brain; feeling on the lower parts. It