

the matter on the land question by which the Bishop has been justified in bringing it before the Highland Crofters' Commission, his Lordship alludes to thus:—"In the management of public schools Parliament took special care to prevent, as far as possible, unseemly disputes about religious instruction. Yes! but not by committing to the estate-management department the right to control and override the wishes of majorities of ratepayers, and to enforce its views by threats of the proprietor's displeasure, and of possible social disabilities in case of disobedience. No! it placed the whole matter in the hands of the people, and it undoubtedly expected that those who by their position and education, would naturally be looked up to as models for imitation in their respective spheres would first set the example of respect for the law, and of a hearty desire to avoid all interference with any legitimate expression of religious feeling."—We see, then, how the liberality of which Protestantism boasts is exercised when there is a question of dealing with Catholics. We also see the necessity that exists for taking out of the hands of landlords a power they have not hesitated to abuse.

PROTESTANTISM is said to be spreading in Russia.

THE SPREAD OF Lord Radstock is undermining the Greek Church—THE "GOSPEL," which is said to be now greatly leavened with

evangelical doctrines—which, however, in no way

interfere with the outward observances of the worshippers who continue to comply with all that the national creed demands of them. Still the times are hopeful—Protestantism is spreading, and so far has it extended that even the newspaper Press feels called upon to provide edifying articles for those who have admitted the Gospel into their hearts and received the calling and election sure. Such an article, for example, we find in a recent number of the *Journal de St. Petersburg*, and we hasten to lay its substance before our readers in hopes that they may not prove more dull of heart than pious Russians, but may be found as fully rejoicing in the truth—whatever their outward observances may be. Things evangelical, indeed, must be very eagerly sought after in Russia, when the *Journal de St. Petersburg* receives despatches all the way from Connecticut informing it of the latest moves in evangelical circles, and the contents of the particular despatch we allude to, which comes from Hartford, are to the following effect:—It seems that there is in the town of Hartford, then, a certain 'South Baptist' church, which the Congregationalists had long desired to capture; the Reverend Everts being the pastor of the Church in question, while the Reverend Parker is that of the Congregationalists.—And this Reverend Parker being, moreover, of a wily turn of mind, as well as of an adventurous spirit, resolved to attack Satan in his own fortress, by baptising some dozens of children in the fountain of the Baptists. He accordingly prepared his people and made them get their children ready for the momentous dip, and then, accompanied by a minstrel who played upon the barrel organ, he headed a procession and went straight to the church. There, says the *Journal de St. Petersburg*, was found only 'the sacristan,' who strove to drive the invaders back by cries of *Vade retro Satanas*, but surely here is some mistake, for that a sacristan vociferating in Latin could have obtained a footing among the South Baptists of Hartford is unthinkable, and we are therefore obliged to conclude that Satan was allowed to proceed wholly uninterfered with. At all events the Reverend Parker obtained possession of the church, and incontinently the taps were turned to fill the reservoir, and the children to be operated on were stripped. Stripped themselves, in fact, being spurred on by their pastor to fight the good fight for the glory of Congregationalism. But, meantime, there arrived upon the scene the Reverend Everts, followed by his deacons, and soon the church was thronged with expostulating Baptists. The Reverend Parker, however, continued cool, and his children were even cooler, for they shivered in complete undress on the brink of the reservoir, while the contention waxed warmer all around them, and as the Reverend Parker proceeded to submerge them the din of battle grew still louder, and the despatch says the intermingling of pious forms of words with forms of words that were not pious was especially remarkable. The climax of the affair,—which, whatever it may prove as to the craving for evangelical tittle-tattle that prevails in Russia, certainly proves that the French editor who provides it for them is not wanting in liveliness,—was reached when the rival pastors sprung at one another like two tigers, and, as the result of their struggle, rolled into the reservoir, where, says the editor of the despatch, they conscientiously tried to drown one another. At sight of this, the faithful left off their combat, and betook themselves to fish their pastors out of danger by means of their umbrellas, a task which, at length, was successfully performed, although it was much impeded by the size of the gentlemen rescued, who were, each of them, very corpulent. The reservoir was, then, immediately emptied, in order that it might be ascertained as to whether any of the children present had been drowned as it was feared, but, fortunately, without the fear's being realised. We see, then, how hopeful the times are for Russia, when the blessings of the reformed faith are considered of so much interest

that it is found necessary by the Press to provide illustrations of them for the edification of their readers.—And if the illustration in question was a little bit more lively than usual it was at least all the more agreeable to read.—For those whose tastes are not lively, suitable illustrations will not be difficult to find.

THE PRIESTS AND THE NATIONAL CAUSE. THE relationship that in political matters prevails between the Irish priests and their people is very deserving of consideration. It is the following:— "The people have the healthy instinct of looking to the priest as their guide in matters temporal as well as spiritual, of asking his advice, and trusting his judgment in what concerns this life as well as the next. The excitement of feeling was so great, that if the priests had altogether stood aloof and had not, so far as their consciences allowed, joined with the people in their outcry, they would have been in danger of forfeiting this invaluable influence, and would have been regarded as out of sympathy with their oppressed flock. Apart from this, most of them—and especially the younger generation—took a very strong view as to the cruelty and oppression of the existing system, and considered the protest against it reasonable and desirable. Hence it was practically impossible for them to abstain from joining, when their union with their people accorded alike with their national sympathies and their sense of personal responsibility.—Of course such a motive would be valueless if the bounds of justice were overstepped and unlawful measures of redress were proposed for the wrongs of Ireland. There can be no doubt that among the hot-headed young curates there were some who incurred the censure of their ecclesiastical superiors by the warmth of their language and the exaggerated expressions into which they were led by their patriotic zeal. They occasionally forgot that they were no true friends of Ireland when they fanned in the breasts of the laity a flame which was already burning with red-hot ardour, and when they declaimed in unmeasured terms against the brutality of the Saxon oppressor. But such cases were rare, and in general their influence was exerted in favour of moderation. Irish priests receive at Maynooth a thorough and sound training in practical theology. If they forgot themselves in the excitement of a public meeting, their more sober judgment soon showed them that they had gone too far. When the No-Rent Manifesto appeared they condemned it almost to a man, and that at the peril of their influence. But as long as the law of God and the teaching of the Church were not disobeyed, the combined force of natural sympathy and what appeared ordinary prudence made it, I was assured, most desirable that they should not be guilty of political abstention. In the place of the parish priest the foreign agitator would have been the leader of the people. If the priest had taken no part in a movement which he watched with a vigilant care lest it should go beyond what he, as a priest, could approve, he would have had to sit apart, mourning over his poor sheep led astray by paid declaimers and unscrupulous leaders of revolt. In addition to open agitation, secret societies would have sprung up everywhere and sapped the very foundations, not only of civil order, but of religious belief in the hearts of the misguided people."—"Such, and much more to the same effect," continues the writer, "were the arguments by which priests and bishops defended the action of the Irish clergy' Some, indeed, kept aloof, but in Mayo they were few and far between; and the general sense of their competers was against them. They were for the most part elderly men, whose gray hairs were held to excuse them. But of the younger generation I do not believe that there was one in a hundred who did not throw himself into the movement and did not believe that it was an inevitable step in the progress of Ireland towards happier and healthier days."

The amount which the Irish people at home have subscribed to the Parnell Tribute offers eloquent testimony as to the appreciation in which the Irish leader is held by his fellow-countrymen. Despite the demands which have been made of late years upon their slender resources they have given so generously that the fund this week has reached the magnificent total of £20,080. On Saturday, at the usual weekly meeting of the Mansion House Committee, Mr. Cox, the secretary, was able to announce that the sum of £20,080 13s 4d has been received up to that date, and since then the contributions have been steadily coming in, so that the Tribute is now well on to £21,000. Mr. Cox also stated that from an analysis which he had made he found that little more than half the parishes in Ireland had as yet subscribed. Numbers of letters were, however, coming to hand, stating either that the collections were in actual progress or that the people were only waiting for the first approach of harvest to take up the movement warmly. In America, also, the work of helping on the Tribute is progressing most satisfactorily. Although it is not the best time of the year for collecting moneys in the States, much has been done. There are at present in the hands of Mr. Denis O'Connor, of Chicago, over 7,000 dollars, and Father Conaty reports having received 4,200 dollars. Beyond these amounts there are additional sums in the hands of other persons in America and Canada. It must be remembered, also, that nothing has as yet been received from Australia, which has guaranteed to send at least £1,000.—*Nation*, August 4.