Dunford moved that a committee be appointed to consider and report whether there be a reasonable probability of union, and upon what terms and in what manner such an attempt should be made. The discussion was going on at last accounts.

Sunday and the Crystal Palace.—The "Anti-Sunday League" until recently, had prevailed upon the Directors of the Crystal Palace Company to supply them with free Sunday tickets for distribution, thereby evading the provisions of the charter, which forbid any person entering the building on a Sunday for a money payment. The numbers who attended on such occasions were paraded as an indication of popular sentiment in regard to Sunday laws. It has, however, been discovered that the "League" had been selling the tickets thus furnished gratuitously, in order to raise "the sinews of war," and by a recent stock vote of the company's stockholders it was ordered that no more such

tickets be furnished to any non-shareholders.

Romish Strength in England. The Catholic Directory for 1868 reports 1283 chapels, and 1639 priests in Great Britain, an increase of 76 chapels and 31 priests in 1867. There are 227 hunneres, 67 monasteries, and 21 colleges and large schools.

Irish Items. — Repeal.— A large body of the

"loyal Catholic clergy" are out in a manifesto de-manding a repeal of the Union and the restoration of the Irish Parliament, with of course the difference that that parliament would now represent the mass of the Irish people, and not as before the union the "Protestant Ascendancy" only. The most Liberal English organs scout the proposal....
The question of the Supplemental Charter to the The question of the Supplemental Charter to the Irish Queen's University, came before the Irish Master of the Rolls on Saturday, when his Honor granted an injunction restraining the Senate from acting upon it until sanctioned by the corporate body of the University. As this last body has refused to sanction it, this ends the English Government's plan to put Maynooth on a level with the Queen's colleges.—A most influential meeting has been held in the Roturido; Doblin; in defence of the Irish Establishment. About 3000 were present, among whom, it is said, were leading Presbyterians and Methodists. There were five resolutions passed the most important "claiming it as a right in all legislation affecting property, liberty, or religion, Ireland shall be dealt with not as a separate country, but as an integral part of the United Kingdom.? Among the speakers were Lord Enpiskillen the Earl of Bandon, the Marquis of Downshire, the Earl of and to renounce Rome Beetive, Lord Oranmore and Brown, and several 400 and 500, mainly, we members of Parliament. The tone of the speeches rolled as catechumens. was very determined.

The Natal Bishopric is still only a possibility. Failing to secure the consecration of Mr. Macrorie, the Bishop elect, at the hands of the English bishops, Bishop Gray of Capetown, the "Hildebrand of South Africa," applied to the Scottish bishops who met to consider the request. Two bishops were absent and sent their protest against the proposed action. The rest knew nothing to hinder their compliance, but being advised that the Archbishop of Canterbury had been led by the protests of his brethren of York and London to advise delay and caution, the Scotch bishops decided with Scotch caution to "bide a wee." Before they adjourned Bishop Gray withdrew his application and is to take Mr. Macrorie out with him, to see if his consecration can be effected in the Colony itself. So the "Gretna Green" plan has come to nought:

FRANCE. Bible and Tract Distribution.—The Exposition is closed, but the work of distributing the popular publications of the British and Foreign Bible Society is continued on the Boulevards. In ten days of the New Year 30,000 tracts, 700 sheet tracts, and 213 copies of the Scriptures were put into circula-The same experienced men who worked in the Cahmp de Mars carried on the work, one of them having a colporteur's brevet. All was done according to the laws, the tracts and books being stamped. Numbers of passers by recognized the work and the men, and congratulated them on continuing the effort; and very marked and reverential was the attention of the police officers, who declared it was clearly seen that the promoters were no sectories, but sought the good of all.—The Alleged Decrease of Protestants in the Empire from 1,500,000 in 1802 to 800,000 in 1802 to 800,000 in 1802 included the Rhenish Provinces, now part of Germany;—that the later census of 1802 included the Rhenish Provinces, now part of Germany;—that the later census is very unreliable and incorrect; that in Paris, where the Protestants are reported at between 80,000 and 9000 there are really between 60,000 and 80,000. Prehendary Burgess writes, in answer to Baron Du Pin's allegations in the French Senate; "Sixty years ago it would hardly have been possible to find a Protestant congregation in the north of France; now there are supwards of 100. The number of pastors of all the Protestant denominations thirty years ago did not exceed 600: now it Detroit, Mich, Fort St Pres ch, 1835,96 tention of the police officers, who declared it was of France; now there are unwards of 100. The number of pastors of all the Protestant denominations thirty years ago did not exceed 600; now it will not be less than 1000. Protestantism, as represented by the orthodox wing of the Reformed Church, has taken a strong hold on the minds of the people, where there is any felligious interest at al; and now that the Protestants have nearly gained religious therety the mass of our now. nearly gained religious liberty, the mass of our population is being leavened with religious principles antagonistic to those of Rome."—Subjuth Schools were introduced into France in 1822 and a great interest was given to the movement in 1855, by the establishment of a Central S. S. Society. There are now in Paris 51 Schools in connection with the five French Protestant denominations; and 686 others, containing 30 000 acholars (are surgest over the 72 containing 30,000 scholars, are spread over the 72 departments. The Paris Society publishes books and papers and employs organizing agents as with us.— The French Methodists have been enabled to do much good in districts where the bitter strife between Orthodox and Rationalists among the Reformed had alienated the people. Their task has been a very difficult one, as they often have both Rationalist and Romanist opposition to meet, but they seem to walk circumspectly: One Rationalist pastor preaches a dry lifeless morality, and for the sake of seeing his church filled yields his pulpit to his Methodist brother in the afternoon. There are cases where the people stipulate before giving for the erection of a National church, that its pulpit shall be open part of the time to the Methodists. Their influence is thus wider than their numbers would warrant us in supposing. Their origin, as a society, has given them the English habits of business and energetic perseverance, but they are thoroughly French, and regarded as such now by the population. The Romanists are peculiarly opposed to them, as among their most dangerous adversaries. Kings shall be the Nursing Fathers.

Among the indicate results of the Exhibition, we are glad to note that the Emperor is giving attention to the case of the French missionaries in South Africa, and that instructions have been given; to the French Ambassador which have resulted in Sir-Frederick Wodehouse hasting to represent energetically to the persecutors, the necessity of putting an-end to the miworthy treatment of the French missionaries, and of no longer opposing their return to their stations. The Emperor commanded the Secretary to place the correspondence in the hands of General de Chabaud Latour, who was one of the deputation. The labors of these missionaries among the Bechuanas have been wantonly broken up by the Orange Free State, which is at war with those tribes.

t shou**ld have been all the**

The Barletta Felons Convicted. The devil has at last got his due in this case or an installment of it at least. The trial of those who participated in the massacre of March, 1866, has just ended. The Court of Assize, a Trani, after a trial of six weeks, has passed sentence on the 62 persons who had been convicted of taking part in the massacre.

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Of these, 22 have been released, as having been sufficiently punished by their 20 months imprisonment, and 40 have been condemned, as follows: 10 to eighteen years of hard labor; 14 to ten years; 6 to eight years; and 5 to seven years. The other five have been sentenced, one to seven years im-prisonment, two to five years, one woman to three years, and one to one year. Among those sentenced to eighteen years of hard labor, is Father Vito Maria, Capuchin preacher, who by his vehement harangues excited the people to perpetrate the massacre; also the Canon Ruggero Postiglione, who concocted the plot. The public prosecutor insisted on their being condemned for life, but the jury de-cided that there were some extenuating circumstances, which mitigated the atrocity of their crimes, and they had accordingly the benefit of this recommendation to mercy. This sentence caused great astonishment at Barletta. The advocates who defended the priests had assured the people that there was not the slightest doubt but that they would be liberated, and an immense crowd had col-lected in order to meet these worthies on their return from Trani, and conduct them in triumph into the city. Sumptuous dinners were prepared, and every preparation made to give them a right hearty wel-come. At half-past two a carriage was seen ap-proaching the town. At once the crowd came to the conclusion that it contained the priests. Instead, they found that it contained a messenger sent to tell them that those whom they had expected to welcome had been sentenced to eighteen years' labor in irons at the galleys. Some foamed with rage, and others burst into tears!

The Waldenses have in the Italian field, 21 ministers, 11 Evangelists and 20 schoolmasters, having increased their stations by four and their workers by twelve since May. They have 6 stations in Piedmont, 4 in Liguria, 7 in Lombardy Venezia, 5 in Tuscany, and 4 further south.

In Venice the Evangelical congregation has grown steadily from half a dozen to hundreds in spite of

the social persecution its members have suffered in the destruction of their property, the ruin of their business, the withdrawal of charity. At Christmas one hundred and forty, after searching examination and careful instruction were admitted to the Lord's Supper. Many who applied were rejected, as having become bad Papists without being yet good Chris-tians, but all of the above were adjudged worthy, and with uplifted hands promised to follow Christ and to renounce Rome and rationalism. Between 400 and 500, mainly working men, have been en-

The Colporteurs of the Scottish National Bible Society (Presbyterian,) sold during the year 1511 Bibles, 2,866 Testaments, and 83 838 books—a gain of 20,000 on the last item.

GERMANY.

The "Lutheran or United "Question Settled." The question: Into what relation to the United Church of Old Prussia should the Churches in the -new provinces enter? has been settled for the pres They remain separate, and are placed under the immediate control and supervision of the Min ister of Public Worship. So that the agitations of the part of the strict Lutherans have succeeded in securing a retrograde step; for it surely is such.
The United Church in Old Prussia has ab all events, a nominal ecclesiastical Supreme Council, and is subject to the Minister only as to matters o property; the new churches are departments of the State. No allusion whatever occurs, in the constitu-tion of the North German Confederation, to the Church.—Cor. Christian Work.

The Prussian Sunday Schools are at last to be offi-

ially recognized as a part of the organization of the United Church, the Supreme Consistory having recommended to the subordinate ones the institution of these schools. But, the great part of the work-must be done by private effort. On the other hand the Berlin S. S. Committee has begun to so extend its sphere of labors as to co-operate with the Sunday-schools of other parts of Germany, thus insuring unity and harmony among all friends of the

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CLOSING OF THE SEMINARY. MEETING OF THE BOARD OF SUPERINTENDENTS.

The Board of Superintendents of the Theologcal Seminary will meet in the study room of the Rev. Dr. Wylie's Church, in this city, on Wednesday the Fourth day of March: next at 3 o'clock p. M., to attend upon the closing exercises of the Seminary. The examination of the students, &c. The students will deliver their discourses in the evening at 71 o'clock, in the Lecture room of the Church and are led or 7

> A. G. McCauley, Secretary pro. tem.

Philadelphia, Feb. 22, 1868.

Special Antices.

Philadelphia Fourth Presbytery stands adjourned nest in the Presbyterian House, Monday, 2nd March, 12, P. M. T. J. SHEPHERD, Stated Clerk.

Recting of Elders.—In accordance with a resolution passed by the last General Assembly, a Meeting of the Elders of the 3d and 4th Presbyteries of Philadelphia will be held in the Clintoni Street Presbyterian Church, (Tauth Street, below Sprucei) on Thursday Evening, February 27th, at half-past seven o clock, to take into consideration matters connected with the welfare and prosperity of our Churches.

Geo. J. Boyd, John Clouds, S. A. Johnson,—Committee of Arrangements 3d and 4th Presbyteries.

Rev. Henry Ward Beecher will deliver his new lecture, "The Pursuit of Happiness," at the Academy of Music, Thursday evening, Feb. 21, at 5 o'clock, under the anspices of the Young Men's Christian Association; This will be the only opportunity of hearing Mr. Beecher this season in Philadelphia. Tickets will be for sale at J. E. Gould's new plano store, 233 Chestnut street, Wadnesday morning, Feb. 19th. Tickets 50 cents. No extra charge for reserved seats.

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