

THE CLERGYMAN'S FREEHOLD in his Church edifice is a stronger right than many suppose. It places all local Church officers in a subsidiary position as to the possession and control of the building. The parson ("persona") represents life interest, while every layman's interest is transitory. Only the Bishop's interest is greater than that of the parson. He represents the Church continuous.

THE LEATHER LANE EVICTIONS, which were seized upon by the Salvation Army as an occasion for trumpeting their cheap philanthropy, have proved after all to have been relieved by the parish authorities of St. Peter's, Saffron Hill! The vicar and his assistants had sheltered, warmed, fed and relieved with money all who needed—before the Salvationists appeared at all upon the scene.

"THE LITTLE FATHER," as the Czar is called by his subjects in Russia—at least the loyal ones—has a very difficult task of it just now. The lot of a despotic monarch in these days is not a happy one. If things go wrong, all the blame naturally centres upon him; whereas in all probability, the evils are caused by the necessary evils of go-betweens who neglect their duty and misuse their privilege.

"WAKEFIELD RELIEVED."—That is the way in which the *Church Times* extracts comfort from the obnoxious appointment of the late vicar of that town to the See of Sodor and Man. It seems that while the latter is a "pocket see" of about 50,000 people all told, Wakefield is a very large and influential Church centre. There are many parishes larger than the whole diocese of Sodor and Man.

THE SCHOOL OF NEWMAN—described as a school among the Roman clergy actuated by a spirit of "broad but consecrated progress and adaptation to the age"—is said to be the quarter to which belong such men as Archbishop Kenrick, Archbishop Ryan and several other eminent Roman ecclesiastics, which the "insolent and aggressive faction" of Ultramontanes and Jesuits try to suppress.

CANADIAN CHURCH BICKERINGS have been strangely transplanted to England in the parish of New Brighton, a suburb of Birkenhead, where the vicar is the Rev. Hylton Stewart, a native of Prince Edward Island. The ultra-protestant section of his parishioners are being encouraged in their discontent by one Rev. Malcolm Forbes, also said to be in Canadian orders, but without any English license.

CHRISTMAS IN ENGLAND was not last year all that it is usually painted, and any persons who crossed the Atlantic in order to participate in the characteristic English Christmas did not "take much by their motion" on this occasion. At Frampton Cotterell, for instance, vicar, schoolmaster, sisters, etc., were under "La Grippe"; and the services generally were executed under unusual weather difficulties.

BEAUTIES OF JAPANESE CHARACTER.—The Bishop of Exeter has written a very favourable account of the natural characteristics of the Japanese people—at least in childhood: but real life there tends to pervert all this. Wilful youth is succeeded by premature old age; superstition and materialism, concubinage and impurity, fickleness and inconstancy—these things soon pervert in individuals the good foundation of nature.

"THE WASTE HEAP OF BASELESS SPECULATIONS, exploded and forgotten," is the place to which Bishop Ellicott tells us a vast number of the critical fancies by which people were disquieted in his youth, have been relegated by the force of time and calm reasoning. Such, he predicts, will be the fate of a large portion of the "disquieting and precarious concessions" in which the Higher Criticism has been indulging.

FASTING COMMUNION is still a vexed question between the "rigorists" and the "liberalists" in Church newspapers. One writer points out that an ordinary meal is digested about three hours after being eaten, and that therefore the lapse of that period before communion is a sufficient fast to show proper reverence—and fulfils the spirit of the tradition of the Church that This should be the first food eaten to "break a fast."

THE SEAL OF CONFESSION. In the January number of the *American Ecclesiastical Review* there is a carefully written article on this subject wherein it is shown that secrets imparted during confession to God in the hearing of a priest, in order to obtain the latter's advice as well as the Divine forgiveness, belong to the legal category of *privileged communications*—as between husband and wife, client and attorney, &c., and are *sacred*.

THE FLAG MUST BE HOISTED.—We find in *Imperial Federation* for 1st January, a capital story illustrating the *firmness of principle* in the case of Judge Falconbridge, who would not hold court until the British flag had been duly hoisted. The sheriff could produce no excuse that would be accepted. It had to be hoisted, though old and tattered—regardless of expense. Christian ministers should be as firm about the *Church's flag*.

"TOO FOND OF HOME"—of parish church, people, services, &c.—is the verdict of an apologist of the High Church clergy in England, trying to account for their comparative lack of interest in foreign mission work. The 'Evangelical,' on the other hand, whose characteristic position is in the *pulpit* with back to the altar, is more inclined to 'pass out preaching,' seeking all the world for his parish, rather than the "pent-up Utica" at home.

"THE MOUNT OF FOOTPRINTS" in Mashonaland has lately been visited by a Wesleyan missionary agent. He says the appearance is as if a crowd of men and animals had rushed together there in fright—there are thousands of foot-prints (now hardened in rock) of men, lions, jackals, wolves, antelopes, to be seen within a radius of 200 yards round the top of the mount. Is this a Divine "clay-tablet" of nature to bear record of the Flood?

#### CHRISTIANITY AND LOYALTY.

The curtain rose the other day upon a very curious and instructive scene in France—curious because its features are so peculiar, and instructive because, to say the least, it serves to illustrate to us the present status of the relations between Church and State in that very mercurial country. *Apropos* of the removal by death from the parliamentary arena of a very notable figure—that of Mgr. Freppel, Bishop of Angers—the President of the Chamber of Deputies, M. Floquet, referred to the manner in which "since the union of orders in 1789," ecclesiastics of this robust pattern have voluntarily entered the assemblies of the nation, there to "defend their belief and their traditions with the arms of modern liberty." M. Floquet went

on, in this obituary tribute, to describe the courageous and masterly way in which the Bishop of Angers, "ever ready for the battle, long since armed on all questions," procured by his singular eloquence many a parliamentary success for the principles he held dear, versed as he was both in the defence of those principles, and in the keenest parliamentary tactics. So the *Guardian* reports the President's remarks.

#### THE SCENE AT THE DEATHBED.

as reported by the Paris correspondence of the *London Times*, is that to which we wish particularly to refer. There was a singular gathering of ecclesiastics and laymen round the couch of the dying gladiator of the Church—thirty-one of them in all. This remarkable company passed an equally remarkable resolution on that notable occasion, to the following effect:—"The Catholic party ought to retain all its spiritual rights under and notwithstanding the Republic. Those rights are unconnected with any form of government, the latter having nothing to do with Catholicism." We are informed that all those present there belonged to a religious order opposed to the Jesuits; and one of the immediate results of the meeting described was the commencement of a fresh crusade against the Jesuits in the Paris Colleges. No less than 1,600,000 francs were then and there subscribed for the purpose of influencing the press against union of Church and State. The correspondent significantly concludes:—"This, as will be seen, is an internal conflict among the religious bodies (orders?) a portion of them abandoning, or intending to abandon monarchy, while another portion will support monarchy only secondarily."

#### IT IS NO EASY QUESTION

to keep in clearness and decisive outline before us—the duty of the Church to the existing State. If we search the Scriptures for light, we seem to be somewhat indefinitely referred to the propriety of respect for "the powers that be"—as *ordained of God*. Still that apparent indefiniteness embodies a great principle, viz., that the Church's duty lies in maintaining a stable government in existence, in discouraging attempts to unsettle the *modus vivendi*, in upholding existing law and order, in living peaceably with all men. The fact, of course, is that in themselves forms of government are of little consequence and of little comparative value or distinction—the government is everything, the form of it next to nothing. It is, practically, not worth while, as a rule, to disturb the existing state of things at the risk of failing to substitute for it—after much trouble and bloodshed, sin and misery, present conflict and future disagreements—some visionary scheme of improvement. The main principles of all governments are alike: "the highest good of the greatest number" might sum them up—and they reach this in various ways.

#### DIFFERENT COMPLEXIONS

among children of the same parentage are no detriment—rather the contrary, if anything—to mutual affection and harmony of life. An apt illustration is that of the sister nationalities of the republican United States, and monarchical Canada—children of the same motherland, living side by side, unlike in appearance, but much alike in heart and nature. It can be no advantage to either to disturb, directly or indirectly, the quietude of the other; it would be a national sin of unbrotherliness to interfere in one another's affairs in an unfriendly way. We can visit one another's houses, so to speak, and advance one another's interests, and think kindly of one another—with-