

to what a Presbyterian or a member of a non-endowed Church would do, when repelled from the Holy Communion, let us see what is being done at this very moment in Ireland, by a member of a communion not-endowed. The *London Guardian* of March 1st. says:—"An action of an unusual kind came before *Baron Deasy* (Ireland), on Saturday, the facts being briefly as follows:—A Presbyterian Minister at Kilrea wrote to a Mr. Taggart, one of his congregation, a letter advising the latter not to present himself at the usual sacramental service at the chapel, on the ground that scandal had arisen out of certain legal proceedings in which Taggart had been engaged; and in pursuance of this notice, Taggart was soon afterwards refused admission to the service on presenting himself. He is now plaintiff in an action against his minister; and his counsel argued that according to the written constitution of the Presbyterian body, he, having a right of admission, had been illegally rejected. Counsel for the minister replied that all the precedents relied on were in England, where the connection of Church and State gave such a legal right, and that there was no precedent for an action for such rejection to be found in the history of any other religious body. Ultimately an order was made as to the pleadings, and the action itself (in which the plaintiff claims £1,000 damages) will be tried at the ensuing assizes at Belfast." The counsel for the defendant appears to have held the same view as our contemporary. It is, however, rather remarkable that this instance should have occurred so soon after that of *Jenkins vs. Cook*, in the Church of England. We scarcely expect to find that the Presbyterian minister will be assailed with the choice vituperative epithets bestowed by another of our *Christian* contemporaries, upon English Clergymen; "intolerant assumptions," "petty tyranny," "petty persecutions of narrow minded men, who deem themselves lords over God's heritage, &c." The case of *Dr. Warren*, some years ago, involved questions entirely confined to the internal regulations of the Methodist body, in which he was a preacher. It was, however, ultimately taken into the highest civil courts of the realm. Our contemporary is therefore guilty of a very serious error in supposing that unendowed religious bodies always settle their differences in the ecclesiastical courts of their own denomination, and that the right of appeal belonging to the party aggrieved, would never be in the last resort, to the Privy Council.

DISESTABLISHMENT.

Some important utterances have recently come from Mr. Gladstone, which are all the more noticeable, as the Disraeli administration appears to be waning fast, and we know not how soon the Irish Disestablishment chief may again be called to power. He has been requested to present petitions to the British House of Commons in favor of disestablishing the English Church.

He states that he has no objection to do this with those which do no more than pray for the disestablishment of the Church, or propound reasons for it, in terms not involving injustice, although he says he cannot promise concurrence in their prayer. In his opinion the establishment of England (not of Scotland) represents the religion of a considerable majority of the people, who do not seem to desire the change. Not until he is convinced that the civil endowment and status of the Church are unfavorable to the effective maintenance and propagation of the Christian faith, can he adopt the conclusion of the petitioners. He cannot, he says, present those petitions which denounce the English Church as "idolatrous," nor those which pray that "the arrogant popish priests of the Anglican Church may no longer use Government powers to persecute and insult," because he considers these expressions unjust. He says that as a class, the clergy are under-paid; and that, as a class they are the most self-denying in the kingdom, as well as the most devoted to the education, the consolation and the elevation of their poorer brethren. But notwithstanding this, there may be "exceptional faults and foolish language of individuals which no language can be strong enough to condemn. Mr. Gladstone does not deny that the clergy may show some desire for power, and so do other classes and professions, which are also sufficiently ready to combine against the clergy. Upon the whole however, he thinks that the love of liberty is too strong and has too much place in the laws and in the institution of the Church, for us to look for any serious encroachment within her communion. He therefore concludes that it is not his business to indulge in anything that might resemble a railing accusation of the clergy. He believes it to be his duty, whatever may be the case with others, to esteem them very highly for their works and for their master's sake; and to show them reasonable respect and deference. From these expressions of the ex-Premier it would seem that in the case of Ireland, he did not advocate disestablishment on any abstract grounds, but from the peculiar position, character and objects of the Church of Ireland.

PAINE AND THE CENTENNIAL.

It is proposed that among the busts at the Philadelphia Centennial shall be one of Thomas Paine, the noted revolutionary infidel. The special virtue which is supposed to entitle this apostle of immorality and atheism to so great a distinction in the estimation of our neighbors is, that smarting under the legal exertions that were made in England to prevent him from spreading his pestilential poison, he fled to the United States as a refugee, not only for liberty but for licentiousness, and endeavored to teach the people there the awfully debasing nature of king craft. As they were very willing to be taught on this question, there does not appear to have

been much enterprise, skill, or zeal, or even self denial required to be exercised. It is not unlikely that if Tom Paine's claim for a niche in the honoured temple of the great republic should be acknowledged there are others who will put in their claims also as having rendered services equally important. If Paine showed up the evil effects of king craft, and deserves a statue or a bust for it; why not statues for Belknap, Schenck, and Grant, not forgetting Jas. Fisk and Boss Tweed; for have not these worthy sons of democracy exhibited the philanthropic virtues and the ennobling tendencies of republican craft? In the case of Paine, it might be as well—if the bust should be decided upon, that an inscription should be added, in which might be recorded the words said to have been uttered by him in his last moments. He was told by a young person, then present, that she had seen his "Age of Reason," but that the more she read it the more dark and distressed she felt, and therefore she put it into the fire. He replied, "I wish all had done as you; for if the devil has ever had any agency in any work, he has had it in my writing that book."

The new Royal Titles Bill conferring the title of Empress of India upon Her Majesty, is provoking an unusual amount of contention in England. It appears to have been requested by the Queen herself, possibly on the suggestion of the Duke of Edinburgh, whose wife, being an Imperial Princess in her own right, has always felt aggrieved at the order of precedence which assigns her the position she occupies at the English Court. So far as India is concerned, the additional title may please a few whose favor is not worth buying, while it will leave the mass of the population influenced by circumstances of a widely different character. The suggestion has been thrown out, that the colonies, especially Canada, will have their feelings hurt by the apparent want of consideration which passes them by, unnoticed in the catalogue of the Sovereign's titles. So far as Canada is concerned we feel quite competent to assert that we consider ourselves a part of Great Britain; and that we no more feel slighted by the omission of ourselves from the list than do the inhabitants of the county of Surrey. We consider ourselves to be still English; and if not, we are Scotch or Irish, which is very much the same thing, and therefore just as good.

The great Sanscrit Scholar, F. Max Muller, thinks that as Sanscrit is the ancient language of India, and as it is more revered and studied now than ever, it would be most natural to look for an additional title for our Sovereign in that language, if we wish to please the Hindoos. He remarks that the right name for Sovereign of India, as King of Kings, is *Adhiraja*, i.e. Supreme King. The word is used in the most ancient literature of the Hindoos, as in the tenth of the Rig-veda hymns. In the formula used at the consecration of a Supreme King, these words occur. "Be a Supreme King (*adhiraja*) among

Kings." greatest by a still greater the same Supreme found in India. T tage that into Engl her Maje the simp Britain, I Muller m not fully inasmuch ion over than that own wis Edinburg

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