

Cordova. And in war, Leech's pictures of the Turks in the Crimea have far outlived the recollection of the defence of Kalafat and Silistria. Let us not undervalue the Turkish resources. If the Porte can only supply food, ammunition and good officers, the Czar will find that it is no mere military promenade that will give him control of the passes of the Balkan and enable him to dictate another peace at Adrianople, or on the Bosphorus itself.

We read in the *London Morning Post* that "An Irish Bishop, Monsignor Conroy is about to be sent to Canada to get thoroughly informed of the real state of the difficulty between the Liberal and Ultramontane sections of the Roman Catholic clergy in the Dominion. The Liberals accuse the Ultramontanes of provoking intestine war, and, by their journals, preachings, and speeches, exciting the Protestants to uproot Catholicism from the diocese of Quebec. It is probable that the consecration of the new Archbishop of Halifax will take place during the visit of the Papal Emissary. Dr. Hannan will, we believe, prove to be a worthy successor of Archbishop Conolly.

The judgment of the Privy Council in the Ridsdale case has not yet been delivered, but the English papers give us the text of a Memorial to the Bench of Bishops, signed by several dignitaries and prominent clergymen, and which excites very different comments from different quarters. It is charged in the first place against the Memorialists that they do not condemn the excesses to which Mr. Tooth and the extreme Ritualists have resorted. But it requires very little acquaintance with English Churchmen to see, from the signatures attached to the document, that the object of its promoters was to gain a general representative adhesion to certain assertions, one of which is the undesirability of prosecutions for the sake of enforcing strict uniformity. In such a document it was neither necessary nor desirable to censure the sins either of commission or omission, to condemn the ritualists for what they do, or the other party for what they do not do. Both, we believe, are much to blame.

The importance, however, of the document lies in the proposition that "what is required is not the mere interpretation, however skilful, of existing law, but the living voice of the Church clearly laying down what the law shall be in the future." It is this claim for the restitution to the Church of her spiritual power that so mortally offends the *Times*, the *Pall Mall Gazette*, and in our own city, the *Globe*. The latter says "a State-endowed Church is simply a secular institution, to be managed like any other branch of the public service"; that is, the Premier for the time being is the temporary Pope, and Parliament the omnipotent curia by which faith and practice are alike to be defined and regulated, and, with that singular felicity which our contemporary possesses of making all its comments upon the Church in as brusque and offensive

language as possible, it continues, "The house dog must wear the collar, however much the skin may be chafed and the liberty interfered with." Verily we have much to be thankful for in that the Church in Canada, at least, is in no respect "a branch of the Civil Service." In England, too, the influence of such papers, great as it is on political subjects, is singularly small when they touch upon ecclesiastical topics. If the nation really is convinced that it is reasonable and desirable that the Church of England should eternally remain bound to unelastic and frequently unintelligible rubrics, canons and regulations, made three hundred years ago, and quarrelled over ever since, until it may please the Jews, infidels, and heretics of St. Stephen to impose new laws upon her, all we can say is that the severation of Church and State is necessary and desirable. But what does such a step involve? "Disestablishment," says an English High Church paper, "means the dissolution of order in the Church, and revolution in the State. It means the rending asunder the noblest Church polity the world has ever seen, and setting up a reign of schism. It means the extinction of Christianity in many parts of this land as completely as in the Seven Churches of Asia. It means the loss of souls by thousands, and the poisoning of the wells of education, and the giving over the masses to all uncleanness of living." We do not, however, believe that such a catastrophe will occur. Patience and watchfulness on the part of the clergy and laity, and a bold assertion by the Bishops of their own authority and of the Church's rights will probably carry us through the present crisis, and Convocation, modified so as to admit lay representation, will ere long be recognized as the Church's Parliament.

THE FOURTH SUNDAY AFTER EASTER.

THE good and perfect gift brought before us in the services of this Sunday may be viewed as a still further development of the fruits of the Resurrection; and which was to be bestowed upon the Church when the next great event of the Christian System should be brought to pass—the Ascension of Jesus Christ into Heaven. And in this way the connection between the Epistle and Gospel may be clearly seen. It might have appeared singular that it should have been deemed expedient for Him to go away who had been the Leader and Benefactor of His disciples and of those who had been willing to receive Him; but He discoursed upon the subject beforehand in such a way that they might be comforted with some foreshadowing of the grandeur and glory of the New Dispensation which was to be perfected after His resurrection and ascension, by the carrying on of His mediatorial kingdom through the ages of the progress of the Christian Church on earth, until He should come again to complete the Messianic scheme and to attain the consummation of all the works and events of His Providence and grace in the fulness of His kingdom and glory in the world without

end. In His discourses, the Lord at this time was preparing His people for understanding, when the fruit of the Resurrection was ripe for gathering, that the departure of Christ to the Heavenly world was a far greater gain to them, through His mystical presence, than His remaining upon earth could have been. This good and perfect gift, the gift which the spirit of Truth bestows upon the Church, and through the Church as a corporate body on all her individual members is consequently brought before us as we draw near to Ascension Day, as the true reason why all sorrow, because of her Lord's departure, should be banished from the Church. The Comforter will come to bestow the Gift of the Son of God engrafted upon human nature, and in that gift to bestow Light and Life, Truth and Salvation.

CHURCH TROUBES IN BELLEVILLE.

AT a time when there is a general yearning for "unity, peace and concord"; at a time when liberal minded men of all Schools in the Church at Home are earnestly considering by what mutual concessions they may extend as much as possible the common ground between them; when even the opposite parties in the Irish Church are by a natural process of subsidence growing more moderate, it is sad to see how the extreme sections on the one side and on the other become more rabid and impracticable as they see the circle of their sympathisers growing daily smaller and their influence waning. While the ideas of others expand under the genial rays of intelligence and charity, the minds of these bigots, like the pupil of the eye, grow more contracted in the midst of increased light, they become more and more infected with pettiness; they lay the greatest stress upon the most frivolous points and contend fiercely for what Canon Ryle on the one side, or Canon Liddon on the other would regard as "trifles light as air."

In Canada, distant as it is from the focus of the Ritualistic controversy, the centre of commotion and excitement, it might have been supposed that our people would compose themselves to take a cool and impartial view of the whole question and that in consequence, the most expansive and tolerant sentiments upon the subject would find a home in the bosom of our Church. But if we are away from the hurly-burly and heat we are at a distance also from the main sources of light and from the currents of opinion and thought by which our fellow-churchmen in England are being carried into a region possessing a clearer atmosphere and broader outlooks, and hence the narrowness and pettiness from which our brethren are escaping, are being perpetuated among ourselves and even intensified by reason of our comparative isolation.

No more forcible illustration of the state of feeling which is liable to prevail in a colonial community could be found than that which has for some time past given the churches in Belleville city an unenviable celebrity. For two whole years a Ritualistic controversy has been raging between two of the resident clergymen and factions in their congregations;