

vice and the mode in which it is used," should be "for the time being approved by the Ordinary." This will restrain the ministers of the Church from using such services, on the spur of the moment, to suit any event or meet any opportunity which may present itself suddenly. Surely it would have been quite sufficient to give the Ordinary a power of veto to stop any undesirable service, or to prevent a repetition of it.

In both these cases we trace the influence of a certain timidity, not unnatural, indeed, in departing from a long stereotyped system, and perhaps not undesirable in the first instance. But in itself it appears to us to be excessive, and we fear that it will be found to hamper our additional services unnecessarily.

Next, it is to be noticed that all doubts are to be removed as to the legality of the separation of services from one another. This is a great boon. Especially we are glad to see that the Litany may be used at the evening service and so made available for the many who cannot or will not be present in the morning. Of course this does not do all that could be wished. Whenever the Litany is used with Morning and Evening Prayer it is well known that it involves repetition—that it ought to begin after the *Dominus Vobiscum* (embodying perhaps the Collect of the day), and not after the Anthem. We wish that some arrangement had been made not only for the proper separation, but also the proper union, of services. And this need will be especially felt in the country, where the use of many services in the day is practically impossible. But what has been done is a step in the right direction. Our Ordinary Sunday morning service is burdensome (wherever it is really burdensome) chiefly by the clumsy accumulation of separate services. It will be well to learn that in some cases "the half will be greater than the whole." Other lessons may be left to the future.

Lastly, it is enacted that the freedom hitherto conceded only to the Universities shall be extended to all, and that sermons may be preached without any service, except a Collect or the Bidding Prayer. This is right every way. Where a service is really intended as a missionary service to those who do not frequent our churches, it is clearly all but absurd to require them, before they can hear the Word preached, to join in a service which they cannot understand or appreciate. It is thought by many that this is one reason why our "Special Services" at St. Paul's and Westminster Abbey, invaluable as they are, have yet failed to fulfil their original missionary object. Again, this facility may enable us to utilize our preaching powers far more, and virtually to revive and extend the old custom, which in many cathedral cities made a sermon in the cathedral the complement of many parochial services. For our own part, we wish that generally the sermon was so practically separated from the service that people might, without unseemliness, leave or enter after the prayers were over. Such a practice would often give a very salutary lesson to the preacher. But we have no fear that either services or sermons would suffer by it; and it would often be most useful to the young or to the weak. We rejoice, therefore, to see in this provision a liberty which will give to services and sermons the power of separate development, without destroying the union which will still, no doubt, be the rule.

These are, we think, the chief points to be considered in the new act. We hail it gladly; for we hold it to be generally a wise and salutary measure. We shall not be afraid, even if it lead to further steps in the same direction; We shall rejoice if it breaks the spell of long

inertion and leads us to act as recognizing a living energy and a Divine Presence in the Church, in the nineteenth as much as in the sixteenth and seventeenth centuries. But, like all laws, its effect depends on the spirit in which it is worked; and we earnestly trust that the right spirit will not be wanting.

MARRIED PRIESTS IN FRANCE.

FATHER HYACINTHE's example will be followed, it would appear by a large number of French priests, who, the *Patrie* states, are going to renounce publicly their vows of celibacy. The public city of the renunciation is the chief novelty connected with the marriage of priests in France. The *Paris Journal* is a supporter of the throne and altar, and held in favour at the Archbishop's Palace behind Notre Dame. Well, it tells us that in the diocese of Paris alone the average number of priests who marry is from 20 to 30 in the year. It mentions that when the Abbe Michaud announced to the Archbishop his intention to take a wife he met with no opposition. All that was said to him was, "Marry, since you must, but make no noise about it." I should think, however, that the French priests aspiring to matrimony have great difficulty in persuading women of respectable rank to espouse them. There is both a strong prejudice against Churchmen who break their vows of celibacy, and a legal hindrance to their getting married. The nullity of a priest's marriage was established a few years ago in a celebrated suit in which Madam Claude Vignon, the accomplished Parliamentary correspondent of the *Independence Belge*, was plaintiff. This lady, who has just become the wife of M. Rouvier, a Marseilles deputy, had not much trouble in putting away her first husband, because he had been in holy orders before she married him. The children born of the marriage went to the mother, for the father was incompetent to give them so much as the quasi legal status of *enfants reconnus*. Jules Favre exerted all his eloquence on behalf of the repudiated husband; but the tribunal before which the case was brought ruled that "marriage with the Church precludes civil matrimony." This jurisprudence is a disgrace to French society. But it is a fact which should not be overlooked by ladies, and especially English ones, who fancy French priests.—*Paris Correspondent Daily News*.

WEATHER INDICATIONS.

A rosy sunset presages good weather; a ruddy sunrise bad weather.

A bright yellow sky in the evening indicates wind; a pale yellow sky in the evening indicates wet.

A neutral grey color in the evening is a favorable sign; in the morning it is an unfavorable sign.

Soft and feathery clouds betoken fine weather.

Deep, unusual lines in the sky indicate wind or storm. Mere tints bespeak fair weather.

A rainbow in the morning,
The sailors take warning.
A rainbow at night,
Is the sailor's delight.

If the moon shines like a silvershield,
Be not afraid to reap your field;
But if she raises halloed round,
Soon will we reap on deluged ground.

The evening red and morning grey,
Are certain signs of a beautiful day.
When rooks fly sporting in the air,
It shows that windy storms are near.

THE FIRE IN CANTERBURY CATHEDRAL

The London *Times* remarks that a thrill of distressing anxiety went through the heart of every Englishman who heard that Canterbury Cathedral was in flames. The destruction of that beautiful and venerable edifice would have been felt by every one with the keenness of a personal loss and the gravity of a public disaster. Westminster Abbey is the only great church that can be compared with Canterbury for its hold over the hearts of Englishmen. The archiepiscopal city and cathedral are identified with the most ancient, the most sacred, and the most popular associations of English history. At Canterbury were laid 1,800 years ago the foundations of English Christianity. Here was the home of that succession of great Churchmen who played as large a part in the development of English liberty as in the growth of English religion. Here is the scene of the most memorable event in the ecclesiastical history of mediæval England—the murder which canonised the most famous of English prelates. Here is the tomb of the most popular, and perhaps, the greatest, soldier in early English history—the prince who won for our Princes of Wales their most conspicuous decoration, and who first made England, as such, a great military Power on the Continent. Around Canterbury is constructed the plot of those tales which, were it not for their antique language, would, perhaps, be among the most popular, as they are the earliest, of English poems. The cathedral is itself nearly as old as the Conquest, and its venerable stones have witnessed the great historic events to which we refer. Above all, the cathedral itself, at once vast and exquisite in its design, bears witness to the strength and symmetry which, in church building as in other matters, marked the great architects of a former age. As their cathedrals have endured much through numberless vicissitudes, so they laid broad and deep the foundation of a society which in its main outlines has survived to the present day; and Canterbury Cathedral is, in this respect, no incomplete embodiment of the course and the spirit of English history.

Book Review.

LITTELL'S LIVING AGE.

Number 1478 of *Littell's Living Age*, for Oct. 5, begins volume one hundred and fifteen of that weekly eclectic magazine, and is therefore a good one with which to begin a subscription. It contains *The Stuarts at St. Germain's*, from the *Edinburgh Review*; *A Voyage to the Ringed Planet*, *Cornhill Magazine*; *Domestic Life and Economy in France*, *Fraser's Magazine*; *The Press-Gag in Russia*, *Spectator*; *Italy*, *Saturday Review*; etc., besides an instalment of a story of unusual interest—"The Burgomaster's Family"—translated from the Dutch by Sir John Shaw Lefevre, which is highly praised by the principal Dutch literary periodicals and by leading English papers. New subscribers beginning with this number will receive two previous numbers, containing the first chapters of this story, gratis. The preceding number for Sept. 28, contained, besides an instalment of the above story, the following noteworthy articles: *Researches on Life and Disease*, from the *Edinburgh Review*; *Development in Dress*, *Macmillan's Magazine*; *An Episode in the Trial of the Earl of Strafford*, *Athenæum*; and an instalment of "Off the Skelligs," by Jean Ingelow. The subscription price of this 64 page weekly magazine is \$8 a year, or for \$10 any one of the American \$4 magazines is sent with *The Living Age* for a year. Littell & Gay, Boston, Publishers.