

Dominion Churchman.

TO SUBSCRIBERS.

WE sent the usual accounts to our subscribers at the beginning of the year. As a considerable number of them have not yet been replied to, we purpose in this and the following week to send them out again, and trust they will remit at once; and thus meet with the attention which is so desirable in carrying on an enterprise like that of the DOMINION CHURCHMAN.

THURSDAY, MARCH 29, 1877.

THE WEEK.

THERE is, unfortunately, now no doubt that the declaration made some little time ago by telegraph, that Russia had agreed to demobilize her forces was, to say the least, premature, and the fond belief that peace was thereby assured, of course has proved unfounded. The time, however, that has been gained has been certainly favourable to the prospects of peace. General Ignatieff has been sounding the different cabinets as to their views on the last Russian protocol, of which the chief criticism devolves by common consent upon England. As a matter of pride rather than of principle, Russia and Turkey severally refuse to be the first to disarm, and yet, when pressed to do so simultaneously, both start new objections to such a course. The Czar will not disarm before peace is signed between Turkey and Montenegro, and Prince Nikita is encouraged to reject all propositions for peace by the anticipation that while Russia remains in arms there is a chance of his securing better terms. So the negotiators and diplomatists are working in a circle.

In the meantime the new Turkish Parliament meets at Constantinople. It is doubtful whether Midhat, the exiled Grand Vizier, really intended the reforms which he promised and the Constitution which he elaborated, to be more than a foil to parry the inconvenient demands of the Conference, and it is still more doubtful whether, even if honest, he would have been able to carry either to a satisfactory issue. But without Midhat to direct its course, there can be no shadow of a doubt that the new Parliament will prove a sham or a failure. Constitutional government, with all that it implies and involves, cannot be made to order at a few weeks' notice. The Sultan seems incapable, to say the least. Constantinople is overawed by a dangerous religious fanaticism; the exchequer is empty, and the drain upon the country of keeping an enormous army under arms paralyzes all industry. If the present crisis passes away, if Montenegro gains peace and the territory on which she has set her heart, if Russia and Turkey are induced simultaneously to disband their forces,—what then? Will the Turk profit by the lectures he has received? Will he believe that Europe is unanimous in the opinion that, if he proves

recusant or incapable now, he does not merit and must not have another term of grace and probation?

So far President Hayes' policy has commanded very general support. Under the late regime honesty seemed to have taken flight; good government and good faith towards the South were postponed to the interests of party, or the still more ignoble and sordid interests of carpet-baggers and needy politicians. General Grant, begirt with more "sings" than Saturn, was wanting either in the strength or the honesty to emancipate himself from the pernicious influence of most unscrupulous advisers. But if Mr. Hayes and his Cabinet have the strength and the courage to continue the course which they have begun, all the best men of each party will rally to their support. It is a new era indeed in which capacity, not politics, will lead to advancement in the Civil Service, in which nepotism is discouraged, and in which the claims of various sections and nationalities to representation in the Cabinet are recognised, and the narrow selfish views of the wire-pulling interest disregarded. The Louisiana and South Carolina questions are still unsettled, but there is no doubt that the Federal troops will be withdrawn as soon as possible, and the policy of non-intervention in State affairs will again be adopted at Washington.

Dr. Liddon, in a recent letter to the President of the English Church Union, says that to agitate for a repeal of the Public Worship Regulation Act is an obvious and desirable task for that organization to undertake; but that "the greatest question, undoubtedly, is that of the future Court of Final Appeal. "May I be allowed to say," he continues, "that in my opinion our efforts ought to be directed to procuring a court which would be in accordance with the original principle of the English Reformation, as stated in the 24th of Henry VIII. In other words, the Court of Final Appeal shall be the collective English Episcopate, or so many of its members as might be freely elected by the rest to serve as their accredited representatives. In asking for a Court of Final Appeal composed of bishops, we should fall back on principle: we should feel that we could make our profession of appeal to the Church of the early days of Christendom with a better conscience than now, and the prospects of a new and happier future might open before us. At any rate, it is desirable that we should say not merely what we do not want, but what we do, and that we should say this as clearly and unanimously as we can." The bishops would, of course, be aided by legal assessors, the latter, however, having no vote. It may be hoped that the forthcoming judgment of the Privy Council in the Folkstone case will be such as will commend itself to general acceptance as a clear and final exposition of the law of ritual. The matter has become

so confused by age and contradictory judgments that it may require strictly legal acumen to arrive at the true meaning of the disputed rubrics; but the meaning having been once decided the bishops ought to be able to enforce obedience to the law with firmness tempered by judgment.

For the last two years but little has been heard of the Count de Chambord, and it may be that many persons have forgotten his existence. The French Republic, despite many reverses and still more numerous prognostications of evil, has been establishing itself more and more firmly in public confidence both at home and abroad. The mercurial temperament of the French, it has been very commonly supposed, was utterly unsuited to self government. The nation, we are often told, requires to feel a strong hand over it. But yet, contrary to general expectation, the new Constitution has worked well, and under a crisis between the two Chambers the more violent members of the Extreme Right and Left have shown a forbearance and toleration with which they were not credited. The Legitimist claimant of the Throne, however, once more comes before the world and announces that, despite the apparent stability of the Republic, he has by no means given up the belief that the nation at heart is still possessed with a love of monarchy and that he will yet be recognized and crowned as Henry V of France. The Legitimists having given a sign of vitality, the Bonapartists are following suit, and we are promised a *pronunciamento* from the Empress Eugenie and the Prince Imperial. Nothing would probably please the German Chancellor better than to see a revival of the factions; for France distraught by conflicting claimants for the throne is a comparatively safe neighbor, while France united, progressive, and patriotic, will sooner or later concentrate all her energies on the endeavor to redeem the disaster of Sedan and wipe out the humiliation of the siege of Paris.

It is doubtless owing to the stringent provisions of the proposed Italian ecclesiastical legislation, which we lately described, that a rumour has gained currency that the Vatican is cherishing and fostering a design for the recovery of the Temporal Power. How such a change is to be brought about is not very clear, except in the case of a general European war. If Italy then allied herself with Russia, as Austria seems to anticipate that she would do, that might arise an opportunity for the *papalini*, aided by foreign adventurers, embarrassing the Government, and possibly temporarily driving the King away from the Quirinal. But the chances of such a contingency are extremely remote, and it seems also extremely improbable that the Pope, who was since 1849 barely, if ever, able to maintain his Temporal Sovereignty even amongst his own people, should now be able to keep the power of united Italy at bay