

sin, and on dying, after so voting would not be entitled to the services of a priest. This is rightly declared to be intimidation and undue influence within the meaning of the Act. But Judge Taschereau makes one rather *naive* remark. "I can conceive that these sermons may have had no influence whatever on the intelligent and instructed portion of their hearers; nevertheless I have no doubt that they must have influenced the majority of persons devoid of instruction." These are curious words to be spoken by a Roman Catholic layman, leading as they do to the unavoidable conclusion that the voice of the Romish Church speaking through its Bishops and priests and emphasized by the threat of excommunication and the danger of committing mortal sin, has no more effect than the idle wind upon any but the unintelligent and uninstructed of the flock. The illegality of priestly denunciations consists, apparently, not in the *animus* with which they are delivered but in the objective influence which they exercise. A priest may exhaust all the threats and penalties of the Romish *repertoire*, provided that his congregation be too "intelligent and instructed" to pay the least heed to what he says.

O'Mahoney's body rests in an Irish grave. It makes very little difference to any one where he lies, or indeed whether he be alive or dead; the only noteworthy incident connected with the occurrence being the outspoken language of Cardinal Cullen, who refused to let the "patriot's" body be in state in a Dublin Church, as he was not aware that O'Mahoney had either been remarkable as a devout son of the church or indeed that Fenianism had done anything but harm to Ireland.

Although the Democrats maintain—and, it must be confessed, with some show of reason—that the Electoral Commission has imposed a President on the United States who represents a minority of the electors, it is hoped and believed that the accession to power of President Hayes will be loyally accepted by all classes. The new Chief Magistrate has a singular opportunity for good if he only has the capacity and the honesty to avail himself of it. Let us hope that the manly and patriotic forbearance shown by the Democratic leaders during the recent crisis will provoke a generous response in the breast of the new President, and that the sanguine anticipations of the South that the days of the carpet-baggers are over, will not be falsified. General Grant "steps down and out" of the White House "unwept, un-honored and unsung." He may be honest, he may be capable; but his tenure of power is a sad chronicle of incapacity and dishonesty that has disgraced his own party, alienated and irritated his opponents, jeopardized public peace at home and not raised public credit abroad.

The hopes of European peace, in which we hardly dared to indulge last week, have, thank God, become a reality. Russia,

finding public opinion and especially the attitude of the English Government to be too strong for her, has retreated from her hostile attitude and ordered the demobilization of her forces. Servia has practically made peace, and Montenegro is preparing to do the same. The Turks have, in one sense, carried the day; but let them not beguile themselves into the belief that they now are at liberty to do what they please and as little as they please in the way of reforms. They are under the surveillance of Europe, and if they neglect this opportunity of retrieving their character, they may be sure that no English Government will, on another occasion, come to their rescue.

Mr. Tooth still declining to surrender the keys of the church, the doors were at last forced open, and service held by Revd. B. Dale, curate in charge of St. James', Hatcham, without much interference from the rowdy "worshippers." In the meantime the subject is receiving much elucidation from several letters in the Church papers. The main questions seem to be, Is Lord Penzance's court an ecclesiastical or civil court? Is the Committee of Privy Council a court competent to decide points of doctrine or merely a high legal tribunal to decide what the law is? With regard to the latter point Canon Walsham Howe remarks that the Privy Council has nothing to do with "finding a workable compromise" as some people hope it will do in the Ridsdale case. It has merely to expound the law, and if it will do that without favour or affection, without regard to ulterior consequences and without an illconcealed wish to favour either party, everyone will be satisfied. The Purchas judgment has been so universally condemned, and has been shewn to be so one-sided, and has worked so much harm that every one must hope it may be reversed. If it is maintained, Mr. Grier does not hesitate to say that a court in which the virtual prosecutor, Archbishop Tait, sits also as judge will not command respect for its impartiality. This writer points out how Churchmen of all views have at different times condemned the Privy Council, and remarks that it is rather unfair now to accuse of lawlessness and sedition men who take a practical means of shewing their disapproval of a Court which others by remonstrance, pamphlets and petitions have, in words at least, equally strongly condemned. "A court which I regard as purely secular when it does what I dislike, does not become ecclesiastical by doing what I like." It seems equally impossible and undesirable that things should go on as they now are; but, as we said last week, nothing can be done till the Ridsdale case is decided, and that will not be, probably, till after Easter. In the meantime special prayers are being offered in the diocese of Salisbury "that the judges of the Privy Council may be guided to a true and righteous judgment; that a fresh schism may be averted; and that all our present trials may be overruled for the advance of Christ's kingdom, and for the increase of true religion amongst our people."

THE FOURTH SUNDAY IN LENT

IS frequently called Mid-Lent, and sometimes Refreshment Sunday, perhaps from the Gospel of the Communion Office, which records the feeding of the Five thousand by the Lord in the wilderness. Mid-Lent Sunday indeed appears to differ somewhat from the other Sundays of the Season in the ceremonies that have been connected with it, as well as the general character of the services. The collect speaks of comfort; the Epistle speaks of the "free" Jerusalem springing out of the bondage of Sinai; and the first Lessons of the day all refer to the food and refreshment sought by the sons of Jacob, and furnished by Joseph, who, in many respects, was unquestionably a type of the Lord.

The miracle recorded in the Gospel is of more than usual significance, and is calculated to show the providential care of Christ for His people. It is calculated that the two hundred penny-worth of bread mentioned, would have given less than three ounces to each of the five thousand people; St. Matthew says there were women and children besides: reckoning these at the same number as the men, the ounce and a half for each would have merited the term "little" mentioned by Philip. The actual quantity of bread, however, was only five barley loaves such as a lad could carry, thus, perhaps, affording no more than eight or ten grains in weight to each person. It was, however, as much an act of Divine power to double the quantity of bread as to multiply it a thousand fold, only that the miracle as it actually occurred was so much the more remarkable and indisputable as performed in the presence of so great a multitude.

The miracle had also a mystic character, exhibiting the Redeemer as the spiritual Refresher of His people; and in this aspect may be regarded as having something of a Eucharistic character. Indeed the Lord's discourse in the other part of the chapter naturally leads to this conclusion. In the miracle itself, the bread is placed in the hands of Christ as an oblation offered to God. Jesus having given thanks, (*eucharistesas*), as in St. Luke xxii. 19, he thereby endowed the loaves with capacities they had not previously possessed. He then distributed the multiplied loaves to His ministers as to men who had received gifts from Himself for the benefit of His people. And then through the intervention of His ministers, and not by immediate and direct communication with the multitude, they received the bread which had been blessed, and by which they were satisfied. The whole arrangement was doubtless intended to signify the control which Christ exercises over the provisions and bounties of nature, as well as over the spiritual gifts of His grace, which he bestows in His ordinances and by the instrumentality of those whom He has commissioned to minister the word and sacraments.

UNIVERSITY AFFILIATION.

THE discussions on this question have in most cases kept clear of its most important aspect. There have been one or two