

the opposer was at liberty to challenge.

It is curious, says the 'Times' in an article from which these remarks are mainly taken, that the Vicar General who expounded and approved the law on this occasion whereby Mr. Brownjohn was not heard, is the same Dr. Deane, who was counsel for the opposer to the confirmation of Dr. Temple to the See of Exeter in 1869, and who then said that the action of objectors who could not be heard when they came forward, would be even in matters temporal a mockery and sham, while in matters spiritual it was a scandal and a sacrilege. We sincerely hope that the law will be speedily so amended that there can be no longer any misunderstanding as to what is intended.

According to telegrams opposers were also present at the confirmation of Dr. Creighton, as Bishop of London, giving an additional reason for losing no time in amending what to the ordinary mind is distinctly misleading. 'Respect for precedent' says the *Living Church* is a very fine thing but a custom like this is more honoured in the breach than in the observance. It is one of

the things which trivial in themselves, are fraught with serious possibilities of danger. The anger and contempt which such a spectacle presents is liable to extend to other matters of serious importance to the Church.

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In Victoria, Australia, it appears that in the State schools no religious instruction is permitted. As the experiment has now been in operation for twenty-five years, it is interesting to know how they have affected the generation that has grown up under its influence. In regard to the criminal returns the melancholy fact appears that in 1895 268 boys and 198 girls under ten years of age were arrested; also of youths from ten to fifteen 568 were brought before the Courts, and sixty-six girls of the same ages; in other words, 113 per 10,000 of the population under fifteen, and twenty-five per 10,000 of girls. As most of these were of school age, or had passed through the schools (education being compulsory), their training there had in no way improved their morals. Much, of course, has been done by the various religious bodies to counteract the evils of such a system, but the fact remains that the absence of Christian teaching from the State schools has had a baneful effect upon the community.—Church Evangelist.

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There would seem to be no limit to the pretensions of the Romanists, but a well-deserved check has been placed on their claims regarding the precedence of cardinals before