

hoped that even a still better one will inaugurate the Provincial Synod. Let us have a surplised choir, a somewhat uniform procession of clergy, plain and good music; the Metropolitan with his insignia (the staff), and we will have a service that will be impressive and congregational, and one comporting with the dignity of an assembly of the Church in Canada. Canon Baldwin, as you see, was the preacher. His sermon was able, learned, eloquent, and worthy of all praise, had he not mentioned Dr. Pusey's Eirenicon as intended to lead to union with Rome. From the manner in which he spoke, one doubts very much, whether he ever read the book through or thoroughly. Any one acquainted with it knows, that so far from making a union with Rome as she is, desirable to the readers mind, it has quite the contrary effect. It is a pity that in the tail of his sermon the reverend Canon should show his sting.

The election of delegates to Provincial Synod partook of what seemed to many a most unconstitutional character. A committee was named to select the requisite number of names as a recommendatory ticket to those who were to vote. But some way a great number were rather mystified on the matter; some arrived during the proceedings; and, to the astonishment of many, the list recommended by the committee was declared as having been ballotted for and carried, and this without change or alteration of a name! The result is much dissatisfaction, and more especially so when it was found that the name of Canon Ellegood, one of our oldest, most respected, and most moderate men, and liberal, (nearly to a fault), was left out. We believe that such a plan will not be tried again.

Bishop Bond has the happiness to find his exertions to free the Diocese from debt have been eminently successful. The deductions made from the stipends of many of the missionary clergy has been paid to them, much to their pleasure, we are sure, and there is a surplus in the hands of the Treasurer, a thing that has not occurred, I think, since Bishop Fulford's Episcopate. But there remains one thing for which both Bishop, clergy, and laity will have to make an effort, and that is to rescue Trinity Church from the auction mart. It seems by some action Bishop Oxenden took to ward off the disagreeable he pledged himself, *ex officio*, and now the Trust and Loan Company, who hold the mortgage, have placed an attachment on the See-House and the income that arises from the Bishopric Fund. This probably will hasten matters and bring them to a crisis. The Churchmen of Montreal will not stand to see the Bishop endure any personal trouble about the matter. It would be a disgrace if they would.

Twenty-First Annual Synod of the Diocese of Montreal—First Day—Evening.—The special Synod service last night was attended by an immense congregation. The choir numbered about one hundred and fifty voices, distributed as follows: Twenty-four from St. James the Apostles, twelve from St. John and forty from St. Martins, all in the choir proper, and the choirs of Trinity, St. George's and the Cathedral, under the tower.

The service was sustained very evenly throughout considering that these several choirs had not met before Monday evening. The boys' voices pealed through the building with telling effect. The Rev. Canon Norman read the prayers, Rev. Mr. DuMoulin and Rev. Mr. Dixon read the lessons, and the Rev. Canon Baldwin preached an eloquent sermon.—*Star.*

OUR LONDON LETTER.

(From our own Correspondent.)
It is still Bradlaugh—all Bradlaugh. Mr. Gladstone has hurried on his Burials' Bill, and Sir William Harcourt, fresh from Derby, had hardly taken his seat before he was on his legs again asking permission to explain his Hares and Rabbits Bill. But it is all to no purpose. The one question that occupies St. Stephen's is the question whether or not Charles Bradlaugh shall take his seat for Northampton. It used to be said in the palmy days of the Court of Chancery that there was no reason in the world, except the impatience and impetuosity of clients, why a case, when once begun, should ever come to an end, and the House of Commons seems to think that this observation applies to a personal question. You may harangue about civil and religious rights; you may wax elo-

quent about the rights of property and the law of nature, *apropos* of hares and rabbits; you may get up a scene now and then about a Treaty or an "Insane Convention." But all these for Parliamentary purposes are nothing in comparison with a personal question like that of Bradlaugh's. It is fresh and fresh every day, and every day it seems to turn up in a new phrase. A Committee is appointed to look into precedents and report, and the Committee is so evenly balanced that when its report comes up it is found to be practically the report of the Chairman—and the Chairman a Tory! Here is a new chance—it is no longer a question of religion and constitutional law—it is a question of party rivalry. Liberal lawyers find themselves pitted against Tory lawyers—Tory statesmen against Radicals—and so all round. You know the result—a stormy debate and a scene. Another Committee, whether it ought to contain more lawyers or laymen, more Churchmen or Dissenters, why the Roman Catholics and Presbyterians are excluded, and whether when it is complete it shall consist of fourteen or seventeen members. These points have been under discussion all the week, and to-night they are to be brought up again, and, as far as I can see, to be kept up all through the week.

It is fine sport, except for the Ministers, and you have only to study Gladstone's face, as he sits there upon the Treasury Bench, gloomy, meditative, and meek, with his hands folded upon his lap, to see that he wishes himself well out of the difficulty, and does not see how he is to get out. Three-fifths of the Liberal Party are for admitting Bradlaugh in any way, by oath or affirmation, or, if that is impossible, by a special resolution, suspending the oath in his case; but the remaining two-fifths are against admitting him on any terms, and that is the unanimous feeling of the Conservatives, the Conservatives believing that the Christian character of the House of Commons is at stake in this matter, that if the Oath of Allegiance is suspended in his case, it will have to be suspended in a good many more cases, and in the end abolished altogether. The Radicals avow plainly that it is their object—that in their opinion, the age for oaths is over, and that if we must have an Oath of Allegiance at all, the best thing we can do is to turn it into a declaration, and the simpler the better. The Law and Usage of Parliament is clearly against Bradlaugh—even the Liberal lawyers admit that, and the Oath of Allegiance, as the law stands at present, bars Bradlaugh's admittance into the House of Commons. The Law, of course, may be altered for his special benefit, as it was altered for the Quakers and the Jews, but at present the House of Commons cannot allow him to make an affirmation without violating their own custom, and Bradlaugh, even by his own confession, cannot take the oath without offending the conscience of every religious man in the House of Commons.

Thus the question stands to-day, and no report of a Committee can alter matters of this kind, for the ultimate decision of the House depends upon a party vote; but as far as one can see at present, the House of Commons, when it comes to vote upon the question, will vote against Bradlaugh taking the oath, a new writ will have to be issued by the Speaker, and the Electors of Northampton will be left to settle the question, as in all probability they will settle it, by returning a Tory and a Churchman, in the place of a Republican and an Atheist.

Practically, this is the only question upon which, at present, there seems to be the slightest difference of opinion in St. Stephens', and, as I heard a witty M.P. say a day or two ago, the only result of the general election has been to put a Quaker in the place of a prize-fighter on the Treasury bench, to send a Roman Catholic to India, to place another at the head of the Court, and to get an atheist knocking at the door of the House of Commons, with a dozen filthy and immoral books under his arm. The Home Rulers find themselves thrown over. The Radicals have been muzzled. Gladstone has been put into a strait waistcoat. Dilke and Chamberlain have been squared; and a Ministry which came into office, pledged up to their chins to abolish Treaties and Churches, promises to do nothing but tamper with the Oath of Allegiance, desecrate the Church-yards, shoot rabbits, and rob the fundholder. The result of all this will be that before two years are over our heads Mr. Gladstone's majority will be gone, Gladstone will retire in disgust, and the Tories will

be back again in power, and probably with a bigger majority than ever.

It has been circulated by papers on the continent, and copied by the "society journals" at home, that the influence of the Court is to be vigorously used on behalf of the Sisters Marriage Bill. The reason given is that it is intended, upon the passing of the Bill, to make up a match between the Grand Duke of Hesse and the Princess Beatrice. But I do not believe there is any ground for such a suggestion. The Court did, we know, exert itself in favor of the Bill before the death of the Grand Duchess. It has probably been evolved out of the inner consciousness of some one who has been meditating on the spectacle of Princes of the Blood voting for the Bill in question, and trying to discover the why and wherefore.

In one of my previous letters I spoke of the Sunday School Centenary; now as it approaches we are threatened with a flood of foolish talk that is appalling to contemplate. That Robert Raikes was a good man and did a good work no one wishes to deny, but to call him the inventor or founder (or whatever name he is known by) of Sunday Schools is sheer ignorance. For centuries the Church had ordered and provided that children should be brought to the Church every Sunday to be instructed by the Curate of the Parish. As I saw somewhere the other day, the approaching centenary is certainly an occasion worthy of observance, but it should be kept as a day of humiliation rather than of triumph or self-applause. That the Sunday School is the most glaring of our many modern failures none can deny, and if the approaching Centenary can stir us up to do something to remedy it so much the better. I do not mean to say that Sunday Schools do no good, but I fear the advantages derived from them are small compared with the mischief that has resulted from them. They have gradually educated people into a belief that if they send their children to Sunday School they have discharged all their duties with regard to their religious bringing up. This is a great evil, but there is one still worse, and that is the firm conviction with which it has inculcated the minds of children that religion is a thing that grown-up people leave off. I don't say that Sunday Schools should be abolished, but they ought to be thoroughly reformed.

As I shall be from home for the next few weeks, the regularity of my letters must be interrupted; if, however, I can find time, and see or hear anything that I think will be of interest to you or your readers, I will not forget you.

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