

the Bible they were all profoundly ignorant. Another boy of fifteen, on being requested to find a reference in Genesis, turned over the leaves of the whole Bible, beginning with Revelation. "The opening morning exercises in the national public schools are very characteristic. With great ceremony the Stars and Stripes are paraded up the room; everyone salutes. Then is sung, not a religious hymn, but a sentimental song. Then the principal may give a few minutes' talk, generally in a patriotic vein. A certain vapid sentimentality is provided instead of the strong, wholesome teaching of what is right and wrong which is found between the covers of the Old Book. The character of the child indubitably reflects the instruction of his preceptors. The American boy, the brightest creature on earth, develops into youth who is sensual, not religious; indulgent, not kind; patriotic, not law-abiding; sharp, not scrupulous; politic, not truthful."

A Revolt from Rome in England.

From newspapers our readers may have seen scattered references to disputes among Romanists in England. Such matters are not sent by cable, but as items of news they are more important than many which are paraded in large letters in the morning papers. The trouble is the continuous one between the secular clergy and the Jesuits and the other religious orders, and also the utter dependence of the mission priests upon the Bishops. The grievances have culminated in open revolt and the opening of missions beginning with one in Gunnersbury. Strangely enough the seceders look for Episcopal aid to the old Catholics on the continent.

DR. PARKIN

To all who know either the man or his work, it will be a cause for regret that Dr. Parkin is about to leave our shores and take up his residence in England. Men of the character and ability of Dr. Parkin are all too rare in a new country that we can contemplate their departure from us without a sense of loss, and without desiring still to retain them. Some seven years ago he came from England, where he was engaged in literary and educational work, at the call of the Governors of Upper Canada College, which was at that time financially and otherwise in a critical condition, to fill the position of Head Master. Those years have been years of unparalleled progress for the College, and one able to speak from knowledge and experience of the past said, that: "He believed that in the whole career of that institution no other seven years could show such distinct and such manifest progress."—Dr. Parkin leaves Canada to take up the difficult task of organizing the scheme of Oxford scholarships for Colonial, American and German students, provided for in the will of one who had been the greatest of Imperialists, the late Cecil Rhodes. For this position Dr. Parkin has rare qualifications, which mark him as peculiarly fitted for this unique and responsible post, as one who knew him well said in speaking of him and the duties he is now called upon to discharge. "Why, every stroke of work he has done for twenty five years has been a manifest training for the work and nothing else." A Canadian by birth, an Oxford student, a successful teacher of youth in England and this country, an ardent

Imperialist, having travelled throughout the Empire advocating Imperial Unity, where is there a man who in one person combines so much to qualify him to carry out the educational ideas of that great idealist Cecil Rhodes? Added to this experience Dr. Parkin has the ability, the enthusiasm and the tact needed to inaugurate so stupendous and so important a scheme. The importance, in view of the great changes which are taking place in the world, of Mr. Rhodes' scheme of education cannot be over-estimated, as Mr. Chamberlain said in a recent speech in Johannesburg: "The day of small kingdoms with petty jealousies is past. The future is with the great empires. There is no greater empire than the British Empire. The Mother Country has set the example. She has thrown off the apathy and indifference of past generations. No longer do we hear of statesmen to whom separation from the colonies is almost an object of desire. The colonies, on their part, have reciprocated that feeling. They have abandoned provincialism and are agreed to claim their part in the glorious Empire which is theirs as well as ours. They are ready to undertake the obligations which go with privileges. That is the spirit which exists and which I desire shall continue, Let us say with the colonial poet:—

Unite the Empire, make it stand compact,
Shoulder to shoulder: let its members feel
The touch of human brotherhood, and act
As one great nation, true and strong as steel."

Cecil Rhodes was an idealist, his ideal being the unification of English speaking people throughout the world, and that the British Empire, in the words of Lord Rosebery, was the greatest secular agency for good in the world to-day. Dr. Parkin also, as he said at a banquet tendered him by his friends, would rather live for ideals than for money. In these days, when the pursuit of wealth is so ardent, it is an inspiration to hear such an utterance, and in the motive of his life we can trace the secret of its success. It reveals the man, his aims, and ideals, as we hear him declaring amid cheers that "he would prefer to-day, as he travelled from Halifax to Vancouver, to meet the boys he had taught, the fellows whose lives he had influenced, than to travel in his private car as manager, or owner, of the whole railway system that conveyed him." Canadians will regret the departure from among us of Dr. Parkin, but they will rejoice that he leaves to promote causes so important as those of education and imperial unity.

LENT.

First among days of fasting and abstinence in the Tables and Rules, for the days of fasting and abstinence, through the whole year, as found in the Prayer Book, are the forty days of Lent. The special provision for Lent is the Communion service to be said on Ash Wednesday, the Ash Wednesday collect to be repeated daily, and the special Epistles and Gospels for the last six of the forty days. A fast before Easter has been observed from the earliest Christian times, but the period of its duration varied in different countries and ages down to the seventh century. Origen speaks of forty days being consecrated to fasting before Easter, and at the council of Nicaea this period was taken for granted as if long in use. It is a season for denial of self, and that control of passions and appetites, which should mark the Christian,

and enable him to achieve the greatest of all victories, even over himself. Fasting is a Scriptural duty, our blessed Lord fasted—He said to his disciples "when ye fast" avoid the hypocritical ostentation of the Pharisees. In the Apostolic Church they united fasting and prayers, and St. Paul enforced, as well as in voluntary abstinences, was "in fasting often"—For it there is the highest sanction both in the New Testament and in the rules and discipline of the Church, and in its effects it is good for both soul and body. The duty of keeping Lent, as a period of abstinence, devotion and edification should be urged upon and recognized by every member of the Church, and they should notice, as members of this body, as sharing its corporate life, their privileges and responsibilities in connection with it. Lent is, or should be, a corrector of that self-will which so many evince, that they will believe and do only what they choose, and who refuse to accept the Church's authority, and, though members, to be guided by her rules. Not only the authority of the Scriptures and the Church justify the observance of Lent, but its survival for so many centuries is the witness of experience to its advantages and blessings. Not a few outside the Church, recognizing its benefits, are now observing it, and find in a special season of prayer and fasting, and teaching both refreshment and edification. As to the amount of abstinence from food which each can find compatible with their daily duties it must be left for each themselves to determine, for no one can decide what is to be the rule for another. But the general rules may be laid down. (1) That it is possible for all to diminish in some degree the quantity of their food on fasting days without harm resulting. (2) That many can safely abstain from animal food for some days in the week. (3) That food should be taken on fasting days as a necessity, and in quality so regulated that it shall not be a luxury. (4) That all can deny themselves delicacies on fast days, which may be very properly and at other times. But we may, and should deny ourselves not only in respect to food, but as to pleasures generally, and among them may be mentioned theatres, balls, private parties, novel reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume—these are things which may well be selected as the subjects of our abstinence, if in Lent, or in our general life. We desire to adopt a stricter Christian habit than is commonly necessary. It will be evidence if these are temporarily or permanently given up we shall have both more time and money at our disposal, and many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity. If this season of Lent be observed by the faithful, and many members of the Church do not shame their Mother by neglecting her sacred seasons, and pouring contempt upon her wise provision for their soul's health, and it be, as it should be, duly observed, as a time of spiritual refreshment and improvement, then not only will many grow in grace and in the knowledge of our Lord Jesus Christ, but the Church itself will be multiplied and edified, and there will, as of old, be added to it daily, those that were being saved, multitudes of both men and women.

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