

pletely as possible—by cremation *par excellence*—is respectfully directed to the capacities of Mount Vesuvius, and other convenient volcanoes, in Mexico and elsewhere. The experience of some Brazilian travellers recently at the former natural crematory shows how unnecessary coffins, funerals, and burials are.

THE ROWAT BETHLEHEM.—The recent disgraceful riot between Roman and Greek ecclesiastics at the very site of the nativity of our Lord, has served to expose the character of the religion there professed. It is horrible that 400 Turkish soldiers had to be called in to separate these Christian combatants. The English Duke of Norfolk and an English R. C. Bishop were mixed up in the affair; and complained of being insulted by a Greek Pope—that is, *Father*.

"NARROW AS A BOSTON UNITARIAN" is one of the last charges formulated against Phillips Brooks. This must be a very nauseating dose for one who has posed all along as *par excellence*, the Broad Churchman of the Protestant Episcopal Church. The spirit of opposition to his being consecrated bishop seems to grow in some quarters. It now rests finally with the House of Bishops, a majority of the Diocesan Standing Committees having consented.

"DELATE HIM TO THE VICE-CHANCELLOR" is the remedy against a preacher at Oxford who is suspected of preaching heterodox doctrine. Dr. Pusey was so treated at one time. Rev. Chas. Gore was lately threatened with this remedy by Rev. E. S. Ffoulkes. The process is for the Vice-Chancellor to scrutinize the suspected sermon in MS., then call to his aid six doctors of divinity. If they condemn the sermon, the preacher is inhibited or forced to retract.

THE SARUM USES.—An able article in the *Church Review* traces the authority for the identification of our present Liturgy and Offices with those of the group of dioceses which, before the Reformation, followed the lead of the diocese of Salisbury. Decrees of both convocations, Canterbury and York, are quoted, making this use compulsory throughout all England; and the practical result is shown—general unanimity on this point throughout not only England, but Ireland also.

KILBURN AND OTHER SISTERS.—The attack recently made in a Canadian Synod on the Kilburn Sisters was in exceedingly bad taste and worse sense. These noble bands of devoted women are doing so many good deeds and engaged in so many works of love and mercy, that no clergyman should be found capable of hinting at their suppression. When German Presbyterians have set us the example of sisterhoods, and Methodists imitate us in this respect, our clergy should have sense enough to be silent.

CHURCH HOSPITAL AT HALIFAX.—The people of the Maritime Provinces are to be congratulated on the success attending the admirable institution under the care of the Sisters of East Grimstead, or rather the American branch of the St. Margarets Sisterhood. This home for the sick—for such it is—affords the unusual privilege to patients of choosing their own medical attendant absolutely without limitation. The charges are very moderate, the house is beautifully situated, and the management is that of the Church.

A NEW USE FOR ARCHDEACONS was devised in 1876 by Bishop Maclagan, then rector of Kensington

who founded the Poor Clergy Holiday Fund to be administered by the London Archdeacons. Last year they surprised 134 city clergy by donations of \$50 to \$75 each for this purpose. *Church Bells* holds that a year's work in a poor city parish renders a priest unfit and unable to continue at his post without rest. The Bishop of Montreal said in his recent charge, "There is no real poverty in the country; the poor creep into the city."

A RELIGIOUS ENGINE-DRIVER.—Hargreaves, who is credited with having lately stopped his train to avoid collision, in the shortest space on record, never leaves home without joining his wife in special petition for divine help. On the day of the accident he had even returned to ask her to pray in his absence for the Lord to go before—"Prevent us, O Lord"; as he steps on his engine he utters the ejaculation, "Lord, help us," and as he put on the brakes to avoid the collision his cry was, "Lord save us!"

HITTING THE (DRUNKEN) NAIL ON THE HEAD.—People interested in temperance will watch very anxiously the progress of the new experiment being made in Massachusetts. It provides a limit to prevent a man getting drunk with impunity more than once a year. It substitutes imprisonment for fines in the case of habitual drunkards. It leaves the length of sentence to the discretion of the magistrate, guided by reference to the individual's record. Rich and poor alike have to go to prison: money is useless as a means of evasion.

TORONTO CHURCH SCHOOL FOR BOYS.—The Canadian Church has reason to be thankful and take courage—amid the manifold educational disadvantages of the present national system—on account of the remarkable success of her chief Church schools. One of the newest ventures—that in Toronto—bids fair to become a very strong and permanent institution. The feeling at the recent prize-giving was one of general congratulation and hopefulness at excellent progress already made, and exceedingly good prospects. Just now it is fully expected that a special impetus will be received from the removal of Upper Canada College to a suburban site, and the alteration of the arrangements of that great public school. The enterprising managers of the Toronto Church School have reason to expect a very large accession of day scholars from this source, and are preparing their staff and outfit accordingly. The hope of the Canadian Church in regard to the great and grave question of religion in education, lies in just such institutions as this one, and they should be encouraged and countenanced by Churchmen in every possible way. Indeed, we are glad to notice that the better class of dissenters are showing a practical interest in the Church's school enterprises, which should put some lukewarm Churchmen to shame. Where they cannot yet have religious schools of their own, they patronize ours very heartily.

THE CRIME OF DRUNKENNESS.

Any thoughtful person who has watched the arraignment of criminals of a certain class of crimes must notice in how many cases there is associated with the commission of a crime, the excessive use of some or other of the many forms of stimulants. The usual remarks of the judge or grand jury are to the effect that upon the use of liquor must lie the odium attached to the commission of the crime in question. The moral

tagged on at the end of a charge or presentment runs on the line

DRINK IS RESPONSIBLE!

Is it? A closer view of the case compels attention to medical testimony; rather reveals that excessive drinking is a symptom of deficient moral sense, which is in itself the root of all criminality, the cause of all crime. Who is to be held responsible for this deficient moral sense? This is a question that requires careful forethought before reply, because it is evident, at first glance even, that there must be great differentiation of cases and causes on this score. We must go back to the first line of facts in each case, and investigate antecedents.

HOW ABOUT THE YOUNG?

Sometimes we see grown up people shudder with horror at instances of what is conveniently called youthful depravity. The probability is—if we look closely at the circumstances—that the case will resolve itself, usually, into one of simple youthful ignorance, natural, and therefore not to be stigmatized as depravity at all. "In ignorance they did it" should be the palliation of an immense number of crimes of the—on the surface—most horrible character. Now, how is this natural ignorance of evil to be treated, and

WHO IS RESPONSIBLE

for its undue continuance? Take the case of a boy who (unaware of the consequences) drinks a maddening stimulant to excess, which he is not competent to measure, and then kills a comrade. Take the parallel case of a girl, who under similar circumstances, becomes a victim. *Who is responsible?* Are not they, who having the office of educating that boy or girl, fail to impress upon them necessary information as to the use, abuse and general effects and consequences in each case? How can children know unless they are taught?

WITH ADULTS IT IS DIFFERENT.

They gather by experience and observation, and are bound—should be held bound—to register in their own minds and consciences all such metes and bounds of reasonable use to suit their own individual powers and capacities, governing themselves accordingly. Is not every adult bound to know, and act upon that knowledge, that a man or woman becomes virtually capable of committing any crime, however heinous, under the stimulus of an artificial narcotic? Yes, but the fact is that this fact, or rather the knowledge of it, is blunted in its effect by

THE GUILTY CONNIVANCE OF LAW.

The state—our legislators—are responsible, if men and women have the evidence of their senses commonly contradicted by the lightness of the penalty for the crime of drunkenness. That is where the root of the matter really lies. A sentence on a drunk is a matter of joke and merriment. A few days confinement—just long enough to sober up—and the person is let loose on the public again. The punishment of this crime of putting oneself in position to commit other crimes, ought to be increased a thousandfold. Our legislators and judges and juries owe to society to see this thing set right.

A HELP-MEET.

The lofty examples of devoted wifedom on the fresh record of modern history afforded by the heroic lives of Lady Beaconsfield and Lady Macdonald, as well as the still living romance of womanly duty in the case of Mrs. Gladstone, cannot fail to leave a deep and lasting impression upon the minds of the present and the rising generation,