

to the drift of the London School Board towards Unitarianism, and to the plaint of an official of the Methodist Episcopal Church South, that his denomination is drifting into Congregationalism, and something should be done to stereotype the earlier type of American Methodism, whatever that may mean. Which, after all, is the better of the two?

"A CHRISTIAN CATHOLIC am I, in the wide and literal sense," said Ruskin, repelling the insinuation that Cardinal Manning was making a 'vert of him, "I have been that these four and twenty years at least. Heaven keep me from being *less* as I grow older. But I am no more likely to become Roman Catholic, than a Quaker evangelical or Turk!" Is this a climax, or an anti-climax? It is at least queer company that the philosopher assigns to "Evangelicals." Robertson of Brighton could not say worse.

HIDEOUS GREGORIANS.—"We do hear of them sometimes," says a writer in the *London Echo*, "but at All Saints (Margaret St.) the Psalms were sung by choir and people in union, with a beauty, intonation and due emphasis beyond anything that one could have expected. It would be a good thing if organists, choirmasters and priests, who have their way of doing the service, could get a lesson or two at All Saints."

"HOW EXTREMES DO MEET."—Men on one side and women on the other, just like a Quakers' meeting. The service of prayer and praise was without doubt most beautiful. It is quite possible so to "do" the liturgy of the Church as to make it almost unbearable. At All Saints the *utter beauty* of the service was brought out to the full. And the marvel was that the congregation of comparatively poor folk did their part with equal refinement and devout force. No one need say that English poor people cannot sing, or that ritualistic services are not congregational." These remarks in a London paper were almost re-echoed not long ago by Toronto *Saturday Night*, referring to a service at S. Simon's Church there.

"SECTARIAN OR UNSECTARIAN?"—This question was pressed home at the London School Board in a very masterly manner by Mr. Athelstan Riley. If a sectarian doctrine is one peculiar to a church or sect, how many churches or sects must hold a given doctrine in order to make it unsectarian? Two? Then apostolic succession is unsectarian! so many churches hold it. So the doctrine of the Trinity; so all the articles of the Christian Faith. The two adjectives are, in fact, bandied about in a very careless and illogical manner, without realizing where the line is to be drawn.

CASTE, a fundamental feature of Hindooism, has become a serious obstacle in the way of Christianizing that race. It seems to "regurgitate" after having been submerged for a time by the principles of our religion. The Roman Catholics accept it as an ineradicable race characteristic; but Anglicanism refuses to take it so easily. It makes the converts disinclined to intermarry with other castes, associate with them socially or religiously, etc. The American analogue is the "color line" in the Southern States. Some would tolerate its presence in a "lower plane" of the Christian religion,—a kind of "initial grade," or first step of discipleship.

A SILVER DOLLAR FROM A POOR WASHERWOMAN, who had been cared for in the temporary hospital which Dr. Muhlenburg began in the tower of his

parish church of the Holy Communion, N. Y., was the first contribution received in answer to his appeal for a Church hospital on St. Luke's Day, 1846. Then gifts began to pour in. Now the sale of the old site, where, for a long time, 200 beds have been maintained at a yearly cost of \$100,000, will leave an endowment, over the cost of the new building, yielding \$75,000 per annum! And St. Luke's Hospital is not yet 50 years old.

"SEPARATE SCHOOLS."

The words at the head of this article constituted one of the most "burning" questions in Canada 30 or 40 years ago. Now one scarcely hears the subject mentioned in Ontario, unless with reference to some political scene-shifting in Manitoba. What can be the reason of this silence? Is it possible that the strong and strenuous advocacy, the dire prophecies, the urgent warnings of such men as Bishop Strachan, were wasted breath—had no real solid basis to go upon? The Church has sunk into apparent apathy in regard to the matter, and allows things to take their course. Is Christianity in Canada really content to see this divorce between religion and education perpetuated amongst us? Is it possible that the frightful pictures drawn of the results in order to deter the *facilis decensus* were drawn from pure imagination, and "everything is lovely" instead of being a scene of moral decadence, if not decay? At first sight it is not easy to answer this question. It is easy enough to moralize and draw conclusions from the phenomenon of education south of the Lakes, or in England, or far off Victoria: it is not so easy to analyze the state of things amongst ourselves, to stand off and look at ourselves. If any one were to suggest that we are as bad morally as Victoria or the United States, there would arise an indignant protest from all sides, and "figures" would be flung at his head till the air became obscured by the cloud of these formidable missiles. It is just possible, however, that the rapid decline of morality elsewhere, traceable to "godless education," is paralleled by a more "slow" but none the less "sure" downgrade among ourselves. In the nature of things, there is no reason why we in Canada should be exempt from results, so potent elsewhere, of nursing the deadly reptile of educational secularism. The same blood, as well as the same language, belong to Canada as to Victoria and Columbia.

UNDERCURRENTS OF UNEASINESS

have, in fact, begun to flow, and are very perceptible to those whose fingers are in a position to feel the Church pulse of the day. We are a slow-changing, dogged, conservative variety of Briton, more Saxon, less Celt, compared with those other communities, and we have unconsciously, perhaps, been strongly influenced by the religious traditions of home and fatherland. The very ghost of old English Church education remains amongst us, and whispers words of warning and help that have been the "salt" of our colonial life, free as it is, the effective "brake" upon the wheels of a retrograde morality. Still, as we have intimated, there are "signs of the times," *straws* which show which way the wind blows, for the floating murmurs of discontent and dissatisfaction are scarcely more conspicuous or obtrusive than "straws" in the air. The most remarkable of these indications of public sentiment is the cry for and popularity of *private* and semi-private schools. Their name is "legion." Only one obstacle prevents their complete outnumbering of the public schools—expense. As the private schools become *cheapened*

they are filled to overflowing. They are felt to be safe harbours and refuges from the creeping tide, the overwhelming, though *slowly* encroaching, wave of immorality among the young. Church schools have long been favoured and patronized and liberally supported by the middle classes, as well as the "Upper Ten." Their high tone and refined air of religion and morality have been early recognized as a great desideratum for the highest grade of education. Private schools have cut in between these and the public schools, offering to compete, by local rates and local conveniences, with the great Church boarding-schools. Now, a *new factor* has appeared and been welcomed with open arms, with undisguised relief and joy, as the "Kilburn School." They are—in rates—a cut below even the private schools; they reach a lower grade, people who have been sighing for their advent. A shilling a week, a dollar a month, brings religious education down to the level of all small families—the *large* ones suffer still.

REACTION HAS PLAINLY SET IN,

not fierce or violent, but *strong*. When people struggling for a living, too, are willing to dole out 25 cents per week for a child's religious training, refusing to permit its contamination by the public schools—for which they have to pay their taxes grudgingly and with many misgivings—there must be irresistible force, though quiet and undemonstrative, behind the movement. It is bound to go on! Those who are watching and studying these elements and features of colonial life, know that the demand is far beyond the supply of such schools as these of the Kilburn Sisters. Our cities would be dotted everywhere with flourishing "Kilburn Schools"—if there were only enough Sisters. That is the rub. If they could supply the requisite teaching-staff, their pupils would be numbered by thousands, where they can at present only accommodate a few hundreds. Nor is the cry for more confined to the Church of England. The want is felt outside, and nothing but very shame at traditional rivalry and opposition, prevents a stream of pupils being derived from the ranks of Protestant dissent. As it is, the streams that flow toward the Kilburn centres from all parts of our cities are phenomenal. Children walk for miles—and gladly too—in order to nestle under these Sisters' wings in an atmosphere of Christian love and purity. These little ones long for an *extension* of the Sunday-school atmosphere into daily life—hardly knowing what they seek, but clinging to it lovingly when they do find it. Nothing is more remarkable than the way in which these schools have satisfied the spontaneous outburst of desire on the part not only of anxious parents, but of earnest Christian children as well. They may not analyze their longings, but they know when they are answered. This is one of the most hopeful features of the experience.

CHRISTIAN BROTHERS

or some corresponding order of men, form the next *desideratum*. Already some slight indications have shown themselves of a willingness and capacity to supply this want. It needs organization, ingathering, assimilation, by some master spirit—some one with the magnetic nature of a Brother Ignatius, but with more practical executive power and less eccentricity—a strong, clear-headed, resolute, zealous, devoted celibate. Several such men are needed to give and take the lead—and no doubt they will be supplied by the beneficent overruling Providence which waits to respond in good time and place to all such pious desires. Therefore, let us move on hopefully as well as warily. The