

the line, which we have heard described as a "paradise" for persons of a certain character; to this region, whether "accompanied by troops of shining angels," or otherwise, we should prefer seeing *our* giant repair, rather than that the soil of Great Britain should "shake at his tread."

The manager of the Grand Opera House, had he witnessed the performance of the 26th in the Metropolitan, would have counselled the avoidance of the artificial tremulousness of the voice of the actor, as savouring too much of unreality; the elongation of "O-o-o-o-h beloved!" "gird up the l-o-i-n-s of your minds," &c., as manoeuvres to gain time, somewhat too transparent for a civic audience. The cultivated taste of the Manager would as surely condemn the practice of pretending to present petitions *in verse* to Him who sees the heart.

CATECHISM FOR THE CLERGY.

Inasmuch as the ministers of the Episcopal Church, to a large extent, appear to be afflicted with a mental disorder which may be said to have found its manifestation in the counsel of the Bishop of Toronto to accord "street recognition" only, to ministers of other sects, and the sole ground for such mental disorder appears to be traceable to—say three considerations, it may not be amiss that those considerations should be weighed, and that the Bishop and "the inferior clergy" should be interrogated with regard to them. Is the ground of this

proffered patronage, on the part of the Bishop, the circumstance of his "holy orders" having been alleged to come through the hands of a lady styled Pope Joan, and the other representatives of a Church which the Bishop would represent as "the mother of harlots?" If the Church of Rome be the mother, will the Bishop inform us where are the daughters?

Possibly the Bishop's assumption of superiority may be traceable to that branch of the *professing* Church which he represents, having, for some three centuries, "committed fornication with the kings of the earth."

Or again, it may be traceable to that eminently shadowy support for the Bishop's position, which he may deem to be derivable from the Greek word *episcopos*; of this, any English-speaking person is perhaps better qualified to judge than is the holder of such an office, and "The Englishman's Greek Concordance," which is accessible at Shaftesbury Hall, will enable such an one to perceive in what various ways the word *episcopos* has been translated, and that in none of them does the word correspond with the office held by a person usually styled a bishop, in any existing Church. When persons, ecclesiastical or lay, arrogate to themselves claims to preeminence, the value of such claims is apt to be tested, and so far as the present and other kindred claims are concerned, the sole ground on which they repose is that of popular ignorance.

☞ In the event of any irregularity occurring in the delivery of this publication, the Editor requests that he may be addressed respecting it.

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