

tute our far-away cousins are trying to work the "envelope system," which our English contemporary rather despises: "There are better ways we think of attaining the object in view." We know no other way than the "straight offertory" besides that named above.

"THE GOLDEN AGE OF LITERATURE" is the title claimed for this generation by Dr. Doyle at Lucerne Conference, and he particularizes "fiction as the most certain and permanent part of our country's glory." *Church Bells* animadvert wisely on the concurrent effects of the Church and other press publications in moulding the thoughts of the day—for good or for evil. No one can question the brilliance and variety of the literature of romance in our time. We have no record of anything like it in the world's past: but it has much evil, as well as good, in it.

ASSISTANT BISHOP. Probably the refusal of Dr. Hodgeston as Assistant-Bishop of Oregon will check the tendency to create these offices in America. The same objection, substantially, lies against them as against assistant-rectorships. It cannot be expected that such "arrangements" can work smoothly or give general satisfaction. There are too many openings for "awkward situations," and it needs a very rare type of man to fill such a position even fairly well.

LITERARY NOTE.—Charlotte M. Yonge's very latest story, "The Treasures in the Marshes," will be published, on the 15th inst., by Thomas Whitaker, who also announces a new volume of selections for daily reading under the title of "Royal Helps for Loyal Living," compiled by Martha Wallace Richardson.

#### UTILIZING THE OCCASION.

There are not many features in the system of our Roman Catholic brethren which we are tempted to admire—generally their peculiarities are to be "more honoured in the breach than in the observance." Upon one point, however, they seem to be *facile princeps* among prominent divisions of Christendom—they "make the most of the occasion" whenever they have the slightest opportunity. They never lose a chance of advertising their—as they fondly imagine—colossal grandeur. This bit of "serpentine wisdom" was exemplified recently in the case of the dedication of England to St. Mary and St. Peter by solemn functions under the direction of Archbishop Vaughan. Then an "Eucharistic Congress" at Jerusalem has afforded another peg upon which to hang flaring notices of various papal "notions." One need not refer to the Grotto of Lourdes, the holy coat, etc.; they are almost "ancient history" now—but every year almost has some Roman sensation to attract the public attention, and prevent public forgetfulness. We do not say that they don't go rather far in this business—but it is "business" with them.

#### OUR METHODIST FRIENDS

are not far behind their supposed antipodes in this habit of "thrilling demonstrations" whenever an opportunity offers. They seem to contest the palm of superiority pretty closely with the original "inventors"—shall we say?—of this method of magnifying events, so as to produce the greatest possible present effects. The smaller the nucleus of material to work upon, the more credit apparently in producing the corresponding results on a large scale. They would probably consider their managing committees, etc., guilty of criminal carelessness if they allowed any chance for judicious

advertising to slip. They seem to pride themselves—and justly—upon "making the most" of whatever advantages they have from time to time. Why not? They deserve credit for such wisdom. Egerton Ryerson did not say without reason that "Methodism is religion carried on in a business way." Indeed, shall we not say that those who fail to use their advantages to the full do not deserve to have them continued or renewed?

#### "THE CHILDREN OF LIGHT"

—for we honestly think our Anglican communion has, at present at least, a very good claim to this title, though not the exclusive use to it—are somewhat slow in using material advantages. The "children of this world"—highest authority tells us—"are wiser in their generation than the children of light." So, the failure to make full use of material advantages has some little consolation in it: it suggests that the greatest proportion of energy is spent upon spiritual things—so that the temporal things are rather overlooked. There should, however, be better proportion observed in such matters, so that great occasions may be utilized to some extent. We write thus with special reference to the

#### GENERAL SYNOD.

The press should be full of notices, and the public made thoroughly familiar with all the interesting details of this great Anglican occasion, whereas the public is almost begging for information. There should be—is it even yet too late?—some great united meeting or service to demonstrate the greatness of the event, and leave a fitting impression of that greatness on the public mind. We commend this idea to those who are responsible for the use made of this "golden opportunity"—as it is indeed!—for making the Church's nature, cause, and works widely known.

#### THE GENERAL SYNOD.

The General Synod will open on Wednesday, the 18th inst., with a celebration of the holy communion at St. Alban's Cathedral, at 11 a.m. The Synod will meet for the dispatch of business in the Convocation Hall of Trinity University at 8 p.m. The Reception Committee have been busily engaged in obtaining suitable accommodation for the delegates, and a large attendance is now certain. It is the intention of the authorities of Trinity University to mark the session of the First General Synod of the Dominion by holding a special convocation on Friday, Sept. 15th, at 5 p.m., at which the degree of D. C. L., *Honoris causa*, will be conferred upon the following distinguished Churchmen: The Most Rev. the Metropolitan of Rupert's Land; the Lord Bishops of Athabasca, Fredericton, and New Westminster; the Very Rev. Dean Carmichael, Prolocutor of the Provincial Synod of Canada, and the Very Rev. Dean Grisdale, Prolocutor of the Provincial Synod of Rupert's Land.

#### THE STORY OF THE CHURCH OF ENGLAND.

##### WYCLIFFE CITED TO ROME.

Wycliffe's Bible was largely read to the people, and the Pope summoned its author to appear at Rome to answer for his actions. But he excused himself and did not go. The Archbishop of Canterbury, urged on no doubt by his bishops—against some of whom Wycliffe had been very outspoken on account of their great revenues, their rich meals, their fine clothes, their extravagance, and their intolerance, all of which charges he brought against some of the bishops—summoned him to appear at St. Paul's, in 1377, but he came in such good company, with staunch John O'Gaunt and Lord Henry Percy on each side of

him, that the Council broke up in some confusion, and, fortunately for Wycliffe, he escaped and nothing was done.

In an age of Papal intolerance it is a wonder, indeed, that John Wycliffe died on his bed, yet such is the fact, and it was not until after his death that the storm broke. Thirty years later, John Huss and Jerome of Prague were sent to the stake, and because the Romanists could not burn Wycliffe, the great reformer, alive, seeing that he had already returned to his Maker, it was ordered that his bones should be taken up and burned, and the dust thrown into the River Swift. From thence it was carried by the Swift to the Avon, and from the Avon to the sea. "These ashes of Wycliffe," says old Fuller, "are emblematical of his teaching," which, he adds, "is now known all over the civilised world."

#### THE ART OF PRINTING.

Now an important event—the most important perhaps that ever happened in this or in any other country—occurred. The invention of printing now became first known. To William Caxton we are indebted for the introduction of the art into England. Caxton was an English boy, but spent some time in Germany acquiring a knowledge of printing from wooden letters. The invention was known rather earlier in Germany. The first printed Bible is known as the Mazarine Bible,\* and it is in such great request that a copy has been sold in England for nearly £3,000. The printers rapidly increased in number in this country, so that in a few years 850 printing presses were hard at work in England. With printing, the desire for knowledge naturally arose, and here we find the Church instrumental in founding some of our great schools and colleges. We have been told sometimes that the Church has stood in the way of advancement of learning, but the statement is wholly without foundation; for instance, in Stowe's *Survey of London* we read of three schools belonging to the Church in the reign of King Stephen, in the year 1140. At the close of the fourteenth century, William of Wykeham, Bishop of Winchester, founded Winchester School, and for the higher education of his scholars, in later days, New College, Oxford, was built by the same munificent patron. Others followed his example, and so we find that Eton College was founded by Henry VI. Long before this time four beneficed clergy of the City of London applied to the Government for permission to open schools for the boys of their parishes. The incident is mentioned only to show that the Church was foremost in the educational movement.

#### THE TUDORS.

During the reigns of the Tudors, though the Church encountered many dangers and difficulties, it never once lost its identity. The Pope's authority was rejected once and for ever, the Church was robbed of much of its lawful property, the monasteries were desolated, the King's favourites were enriched out of the proceeds—moneys given to the Church by former benefactors;—but throughout all it remained—as it still remains—the same Church of England.

Henry VII. had two sons. The elder, Arthur, was married to Princess Catherine of Arragon, but died soon after the event. The second son, Henry, afterwards Henry VIII., was then only a boy, but his father, in order to secure the worldly possessions of the lady, united him in marriage with Catherine. The marriage was irregular, and a special dispensation from the Pope was necessary to its performance. Several children were born of the marriage, but all died save one, and that one—a girl—Princess Mary.

#### "YOU MAY BAPTIZE MY CHILD AT HOME."

The minister must be very unkind indeed who does not appreciate the favour conferred upon him by the permission, and very obstinate that he does not avail himself immediately of your offer! If he continue firm in his position, be equally firm in yours, and send for some other minister who has not such scruples. But softly; are you aware

\* The first German printed Bible bears the arms of Frederick III., and was issued at Mentz, in 1462. Of another version, issued in 1466, two copies are still preserved in the Senatorial Library at Leipsic.