

"To PRODUCE A CORNISHMAN OR WOMAN with a glimmering of understanding about any of the six points of ritual will take many generations." So says the *Rock*, apropos of Archbishop Benson's practice, at Truro, of surrounding himself with High Church lieutenants. Our partizan contemporary is far astray. The most thorough-going ritualists living are Cornish, Welsh or Irish. The Celtic temperament leans to all things beautiful and fitting in nature and art.

DOES NOT SUPERSTITION ALWAYS BEGIN IN SIMPLE REVERENCE? asks the *Rock*, deprecating the movement for securing Gordon's favourite site for the Garden Tomb at Jerusalem, and proceeds on a line of argument which would abolish all reverence for sacred and venerable things—even old warships!—lest it should lead to superstition!!

CANADIAN BACKWARDNESS IN LITERATURE.—In the *Expository Times* for October, in an able article, Rev. Herbert Symonds (late of Trinity College, Toronto) well says: "In Canada the interests of the active agricultural, commercial or professional life are, as compared with older countries, out of all proportion to those of the leisure classes; literature, art, and theology have an existence in Canada, but are as yet in the stage of infancy, and need careful and patient nursing."

CANADIAN PREACHING.—Mr. Symonds' remarks on this subject are refreshing, after the nonsense from St. Catharines in Toronto papers. He says, "It is not an infrequent remark of visitors that the average excellence of Canadian preaching is higher than that of Great Britain. The Canadian preacher is called upon to speak at all sorts of gatherings."

GENESIS CORROBORATED.—Prof. Sayce, by consideration of a fragment in the British Museum—originally in the Royal Library of Nineveh—compared with one of the Tel-el-Amarna tablets, shows that the story of Genesis as regards creation and the Fall was known substantially to the ancient Assyrians, Babylonians and Egyptians—even to the name of "Adam."

GERMAN CRITICS AND EASTERN EXCAVATORS.—Prof. Sayce says that "at the very time critics were proclaiming in the most positive terms the unhistorical character of the Bible narrative, the spades of the excavator and the patient skill of the decipherer were vindicating its trustworthiness in the most complete and unexpected manner." So much for scientific (?) criticism.

"HAVING A GOOD TIME, politics, railroads, real estate, and Manitoba wheat, are the only things which are really interesting to Canadians to-day." So said the *New England Magazine* two years ago, commenting on the stupid neglect with which Canadians treated the safe of their compatriot Paul Peel's splendid artistic executions. Is this indictment true? We fear that there is a great deal of truth in it. The fine arts are not much patronized.

CANADIAN CHURCH LITERATURE.

The lot of the literary adventurer in a new country like Canada, is naturally "not a happy one." His goods are not much in demand; circumstances, generally, are against him. The labourer is needed to clear the ground of trees, the carpenter is needed to utilize the wood, the farmer is needed to cultivate the soil, the surveyor is needed to define neighbouring limits: the

butcher, the baker, and the "candlestick maker" are all wanted, together with many more kindred workers, whose occupations lead them to wrestle with material obstacles to comfort and to mould surrounding objects into convenient form and shape. It is a long time before the literary ambition of the settler tempts him beyond the elementary use of "the three R's." Indeed, many find they can get along, in a rudimentary condition of society, with one "R"—arithmetic!—and very little of that. "Addition" is the great keynote of the life they lead: multiplication, subtraction, division, are found somewhat "handy," too, in course of time. Buying, selling, and getting gain make up the career of a settler in a new country.

THE SECOND STAGE,

however, is presently reached, though by slow and painful degrees—the period when the houses have grown into respectable dimensions, can boast of a parlour, a centre table, a book shelf, a harmonium. Then the "rising generation," having received their smattering of public school learning, develops, here and there, an ambitious scion, who dreams occasionally, in the intervals of labour, about the possibilities of becoming a school teacher, a doctor, a lawyer, a governess, a member of parliament, a surveyor, an artist, or a preacher. These dreams stimulate the energies of the brain; awkward flights are made into the regions of romance: newspapers, magazines, and books make their appearance, and help to wile away the evening hours at leisure seasons around the hearthstone. But all the "swim" of life is against the production of anything very striking or original amid such surroundings. The general feeling is that "homespun" stories, books, pictures, poems, essays, are necessarily very inferior in finish and appearance to foreign articles; if really superior in quality, they do not appear so.

RELIGIOUS READING MATTER

has to take its chance along with the rest. The condition of affairs is only an exaggerated version and extension of the idea that a "prophet is not without honour save in his own country." The work of fine art in a new country is emphatically uphill; and the finest of all fine thought—the religious—has not an easy time of it in making way against grossly material and "utilitarian" sentiments. The religious picture, newspaper, magazine or book, is at a discount among others. Still it has its place and its time, as well as other things have; and those who are interested in the highest plane of pure literature, have only to watch their chance to take quick advantage of any opening that may appear of place or time. This state of things naturally gives rise to keen competition and industrious rivalry among those who feel an interest in circulating and encouraging religious literature of any class or kind. Religion has to show cause continually why it should not be pushed into a corner to make room for other forms of literary venture.

THE CHURCH PRESS,

it must be confessed, does not meet with as much encouragement as it needs for the good of the public. People are not prone to seek for it, and the official authorities are singularly blind to their line of duty in regard to this method of building up or edifying the rank and file of the Church army. Among Methodists, Baptists, Presbyterians, &c., there is much more alertness and activity among the authorities: their Church newspapers are a *sine qua non* of every household. A family without the latest weekly summary of their denominational "Church news," and general in-

formation about the works and ways of Christendom, is, among dissenters, a great exception to the rule, and one which receives the condemnation it deserves from those in power. What does our array of Bishops, Archdeacons, and Rural Deans do in this direction? Nothing. We never hear of them opening their lips on the subject. The bare routine of perfunctory red tape proceedings seems to be about all that occupies their attention. The Canadian Church press receives from this source little or no recognition, encouragement or assistance—has to work its way, therefore, very slowly. The public and the Church suffer, proportionately, serious loss.

SECOND ANNUAL REPORT OF THE HURON ANGLICAN LAY WORKERS' ASSOCIATION.

To His Lordship the Bishop, and the members of the Huron Anglican Lay Workers' Association:

The committee of management beg to report as follows:

While, from such a movement as the association represents, great and startling results are not to be anticipated at so early a period as the present, the committee thankfully record their conviction, as already stated in their report to the Synod, "that among the clergy (of the diocese) a stronger sense of the value of lay help is very generally felt, and that the laity are in a larger degree than formerly awakening to a higher conception of their duty to the Church and its Divine Head in this regard."

STATISTICS OF LAY HELP.

It has not been thought advisable to incur the expense, or to give the clergy the trouble incidental to the collection of such voluminous returns as those obtained last year. But figures collected for the purpose of comparisons with the former ones, fully justify the opinion the committee have already ventured to express.

The returns of last year represented 111 parishes, in sixty-one of which lay readers were more or less regularly employed. This year 114 clergymen, or those acting for them, have replied to the circular of inquiry. Of these, sixty-nine have lay readers.

The number of licensed lay readers reported last year was 38; this year it is 47.

The number of lay readers not then licensed was 65; this year there are 70; the total lay readership being 117 in 1892 against 103 in 1891.

Of Sunday school superintendents there were, in 1891, as reported from the 111 parishes, 144; while from the 114 parishes reporting in 1892, the returns show the superintendents to number 158. The Bible class teachers in 1891 were 80; this year they are 101.

The committee endeavoured also to procure a return of Sunday school teachers, who were reported last year as numbering 347; but the papers show that, in filling them up, several of the clergy have overlooked the request to limit all replies to male workers, and therefore any attempt at a comparison would be misleading.

The questions submitted have also in other cases not been clearly apprehended, and hence it is not possible to give correct statistics of some important elements of lay help less easily defined but not less important than the foregoing. The committee notice with pleasure that the Chapters of the Brotherhood of St. Andrew in the diocese number 15, as against 18 reported last year.

Thus, within the area covered by their inquiries, the committee find evidences of growth and progress, small it may be, but still encouraging.

LAY READERS.

The committee respectfully call the attention of the clergy to the value of the Bishop's license as a recognition of the status of the holder, and as a means of identifying the lay reader more closely with the work of and services of the Church.

The oral and public appointment by the Bishop is also desirable when circumstances will allow of it. During the last lenten season, in Grace Church, Brantford, seven lay readers were thus recognized, receiving their written licenses at the same time from the Bishop's hands. A short form was used